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A FEW

GOOD REASONS.

FOR



ADHERENCE

TO THE

FORMS AND CUSTOMS

OF THE CHURCH OF

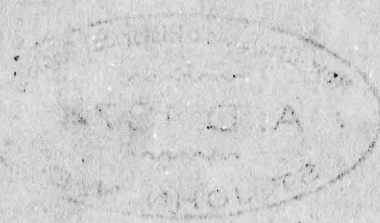
OUR FOREFATHERS.

FREDERICTON N. B.; PRINTED BY JAMES DOAK.

1846.



GOOD REASONS.



FOR

APPROVED

TO THE

FORMS AND CUSTOMS

OF THE CHURCH OF

OUR FOREFATHERS



UNIVERSITY OF TORONTO

1904

PREFACE.

To the Lay Members of the Church of England in New Brunswick the subjoined extracts from the writings of some of the Dignitaries of the Church, in past and present time, are recommended for attentive perusal. The uncompromising perseverance with which some of the Ministers of the Church in this country continue to adopt and force upon their unwilling hearers, those *novelties* and *innovations*, which claim their *origin* from a party, more than suspected in England, and which the good sense and respectful opposition of Churchmen in that country have put down, cannot but be the cause of serious alarm to the Laity of this Province, especially when we find that *they*, in whose minds this *Rubrical Antiquity* first dawned, are *now* within the fold of the *Church of Rome*, and are being fast followed by very many of their supporters!—Their *first* step in the work of *change* how trivial!—Their *last* how astounding, but it is to be feared too natural!—With such an example before our eyes how anxiously should we watch the *slightest* approach to a pursuit which has led so many astray already.

The Bishop of the Diocese having distinctly and emphatically declared his determination to dedicate to the worship of God by consecration no Church with *pews*, it becomes a matter of most serious import to the interests of the Church in this Province, how such a declaration can, consistently with those interests, contend against the *feelings*, the *habits*, and the *practices* of the people at large. It will not be *satisfactory* or *sufficient* that His Lordship denounce the pew system, as *corrupt* and *unchristian* in opposition to the Bishop of Worcester's more acceptable and congenial doctrine. One Parish (Upham) has already refused compliance with the views of its Diocesan in this respect, and its newly erected house of prayer stands forth a monument of *surprise* and *sympathy*, that for such a cause it should be denied the rite of consecration.—It will not, however, long be singular in this. A writer in the London Times of 31st January 1845, suggested a remedy for the evils of dissention in England which is as follows, viz :—"The only direction which will bring peace and quietness to our distracted Church, is, that all the Clergy return to the same forms and modes of worship, which they exercised prior to a certain date, and that there may be no further mistakes on this point, let *that* date be, the *year before* the writings which have occasioned all the trouble, were ever heard or thought of—this and this only will ever settle the question,

come when it may, or from whatever quarter it may; for, seeing that no reason or shadow of reason, has ever yet been given why the people of England should not be allowed "to worship God in their own Churches after the manner and customs of their forefathers" the people will now be satisfied with nothing less than a compliance with this most rational and reasonable demand." Time and experience have proved this writer's views to have been sound and almost prophetic. The Laity of England have risen in their might and rescued the reasonable and long established forms of their forefathers from the reckless censure of an extraordinary few. Let Churchmen in this Province but follow such a precedent and all our incipient divisions will soon merge in the harmonious unanimity which existed here before these writings reached this country. That there are many Clergymen in the Province who dislike much, and would most unwillingly adopt these changes, there can be no doubt, but with the Laity it must rest, as it did in England, to fight the battle of the Reformed Church of England in the Colony, as handed down to them by their ancestors. How truly may it be said that "no reason or shadow of reason" can be given why the people of this country "should not be allowed to worship God in their own Churches after the manner and customs of their forefathers." It is indeed as incomprehensible as it is unwise that the peace of the Church here should now be disturbed on points which even the Bishops of London and Exeter have been compelled to yield.

The index at the end of this volume will afford facility of reference.

The annexed list contains the names of some of those who have joined the Church of Rome since the Pusey argument commenced in England.

April, 1846.

EXTRACTS.

The ARCHBISHOP OF YORK in the time of Queen Elizabeth, writing of the *literal* observance of the Rubrick in *succeeding times* says :—

"I am now, and ever have been persuaded that *some* of these rites and ceremonies are not expedient for this Church now; but that in the Church reformed, and in all this time of the Gospel, they may better be *disused* by little and little, than *more and more urged*."

Also BISHOP BURNET in the preface to his *pastoral care* :—

"The raising the power and authority of sacred functions, beyond what is founded on clear warrants in Scripture, is, they think, the readiest way to give the world such a jealousy of them, and such an aversion to them, as *make them lose the authority they ought to have*, while they pretend to that they have not.

"They dare not unchurch all the bodies of the Protestants beyond sea, nor deny to our Dissenters at home the federal rights common to all Christians, or leave them to uncovenanted mercy. They do not annul their baptisms, or think that they ought to be baptized again in a more regular manner before they can be accounted Christians. They know of no power in a priest to pardon sin, other than the declaring the Gospel pardon upon the conditions on which it is offered. They know of no sacrifice in the Eucharist, other than the commemorating that on the Cross, with the oblations of the prayers, praises, and atoning prescribed in the office. They are far from condemning private judgment in matters of religion; this strikes at the root of the whole reformation, which could never have been compassed if private men have not a right to judge for themselves; on the contrary, they think every man is bound to judge for himself, which indeed he ought to do, in the fear of God and with all humility and caution. They look on all these notions as steps towards Popery, though they do not conclude that all those who have made them designed that by so doing."

The BISHOP OF WORCESTER in his charge to the Candidates for Ordination 21st December 1844, says :—

"My dear Young friends,—It has been usual for the Bishop on occasions like the present to address such pastoral advice to the candidates for orders, as he may think best calculated to prepare their minds for the solemn engagements which they are about so soon to undertake, and in performing this important function of his episcopal office to dwell upon the general duties of the clergy, the doctrines which they are bound to teach, and the habits of life which they should endeavour to form. These are important matters, and, in common times, such as cannot be too frequently pressed upon your attention; and in times like the present, it appears to me that it is incumbent upon the Bishop to be somewhat more particular in his directions to those who are about to embark in troubled waters, and who will need all the assistance which an experienced pilot can afford them.

"The limits within which I must necessarily confine myself on an occasion like the present will not admit of my going into the various points which have of late been made the matter of so much unpleasant discussion; but it may be useful to you that I should dwell upon one or two with regard to which you may entertain doubts, and on which you will be compelled to make up your minds when you take possession of your respective curacies. And first, with regard to the habit which you ought to wear when instructing your people from the pulpit. This is a question which I consider so utterly unimportant that I have never hitherto thought it worth while to express any opinion on the subject. What however in itself insignificant acquires importance when it is considered as the badge of a party, and when, on this account, it becomes a stumbling block and an offence to others. On this ground I should be disposed to advise you to continue the practice which has so long prevailed of preaching in your academical habit, even though by so doing you deviated from the precise directions of the rubrick. For the sake of those, however, whose consciences are tender on this point, I have carefully considered the question, and I have satisfied myself, and I hope that I may satisfy you, that it never has been the custom since the Reformation for the clergy to preach in their surplices. The whole argument upon this point turns upon the sermon being a portion of the Communion Service. If, therefore, we can show that the sermon is not a part of that service, there will remain no longer the slightest ground for an innovation which though in itself indifferent, will be sure to shock the prejudices and excite the suspicion of your congregations.

"The 58th canon, which relates to this matter, is thus headed, "Ministers reading Divine Service and administering the sacraments to wear surplices;" and it directs that every minister saying the *public prayers*, or ministering the *sacraments*, or other rites of the Church, "shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish."—Now, can it be said that when we are preaching a sermon we are either saying public prayers or administering a sacrament? That we are not doing the former is self-evident, and I will proceed to show that the sermon, though introduced in the course of the Communion Service, forms no part of the proper sacramental service of the Lord's Supper. It is worthy of remark, that in the first Prayer Book of Edward VI, so little were the ten commandments, or the sermon considered a part of the sacramental service, that, after this portion of the service had been concluded, the following rubrick occurred—"Then so many as shall be partakers of the holy communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side. All other (that mind not to receive the holy communion) shall depart out of the quire, except the ministers and clerks." It is clear, therefore, that at that time, so far from the sermon forming part of the sacramental service, a complete interruption occurred after the sermon, during which those who did not mind to receive the holy communion are directed to retire, and then the proper sacramental service commences. This rubrick is, indeed, not repeated in the second Prayer Book of Edward VI, or in the Prayer Book which we now use; but it is clear that the like interruption of the service was contemplated, for immediately after the Nicene Creed, the curate is directed to declare unto the people what holidays or fasting days are to be observed in the week following, and all briefs, citations, and excommunications are directed to be read; and can these be said to form part of the sacramental service? "Then," the rubrick proceeds, "shall follow the sermon;" so that you perceive the preaching a sermon is classed with reading briefs, citations, and excommunications, which certainly, in the words of the 58th canon, can form no part either of Divine Service or of administering the sacrament, during which ministers are directed to wear a surplice.

"The inference which I have attempted to draw from the rubrick is further confirmed by the practice adopted at our two universities. It is well known that in no places is a regard for strict ritual observance more observed than in our universities; and yet so little is the sermon considered a part of the sacramental service, that it is preached in a different place and at a different time from the college chapels, where the sacraments are administered. Again, so far was the sermon from being considered as included in the reading of public prayers

or ministering the sacrament, that we know it was frequently preached by some of our most eminent Reformers at St. Paul's Cross, and it can hardly be supposed that the surplice was worn on such occasions.—The true state of the case I take to be that you are directed to use the surplice only when reading Divine service or administering the sacraments. You then appear in your proper character of priest or deacon, appointed to minister in holy things, but when you preach you assume the character of a teacher, and as such your proper habit (if indeed proper or improper be fit words for a matter so utterly insignificant) is your academical gown, with a hood denoting your degree at the university.

"I have thus attempted to prove that it is a mistaken notion to suppose that the surplice is the proper dress for you to wear in the pulpit. If I have not convinced you I think that you must all admit that, under the circumstances which I have stated to you, it is at best a doubtful question; and in any doubtful question I feel sure that you would obey the apostle's direction, which ought to have much more authority with you than anything which I can say, and 'follow after the things which make for peace.'"

"Another change which has of late years been attempted in our Church service is the reading of the prayer for the Church militant, which, if originally intended to form part of the Church service, had been almost universally discontinued in our parochial churches, and even in many of our Cathedrals. Upon this point the rubrics are certainly inconsistent. In that which immediately precedes that prayer the following words occur:—"And *when there is a communion*, the priest shall place upon the table so much bread and wine as he shall think sufficient. After which done, the priest shall say—*Let us pray for the whole state of Christ's Church militant on earth.*" Did this rubric stand alone there could be no doubt that the prayer for the Church militant was to be read only when the sacrament was about to be administered, but another rubric occurs inconsistent with the above at the conclusion of the communion service, when we read "That upon Sundays and holidays, if there be no communion, shall be said all that is appointed at the communion until the end of the general prayer for the whole state of Christ's Church militant here on earth." It is difficult to account for these two contrary rubrics, which appear to have been inserted at the same time, that is, at the second revision of the Prayer Book, in the reign of Edward VI.; but, as they do exist, it is not extraordinary that their clergy should have felt themselves at liberty to observe which they pleased, and partly on account of the length of the service, so distressing to those who are in advanced years, and partly on account of the awkwardness of being obliged again to exchange the gown for the surplice, this prayer became gradually discontinued.

"The only other point to which I think it necessary to call your especial attention on the present occasion is, the use of the offertory and the collecting of the alms from the congregation on every Lord's day. There is no doubt that originally this collection was intended as a substitute for the alms which used to be given at the doors of convents, and as it is still continued in Scotland and the Isle of Man, where no poor rates exist, we may reasonably conclude that it would never have been discontinued in this country if the poor had not been otherwise provided for by a rate levied on all the parishioners. The custom then became almost universal that it should only be used at the administration of the Lord's Supper. Attempts, however, have of late years been made by some of the Clergy to renew the practice of reading the offertory, and making collections every Sunday for the purpose of procuring contributions towards the support of our Church societies; and where this can be done without offence to the congregation it is impossible to object to a practice which, while it encourages the charitable feelings of the congregation, might if extensively adopted materially aid those most valuable institutions. The consent, however, of the congregation is a material element in the propriety of adopting such a practice; for we have no right to force upon a congregation without their consent what is not strictly legal; and I have always been intimately convinced that no collections can be legally made in a Church during the reading of the offertory, except for the benefit of the poor residing in the parish, and where the Church is situated, or under the authority of a Queen's letter. The phrase of the poor man's box which occurs in the rubrics can have reference only to that box which

need to be placed in all our Churches to receive the alms of the ch. for the benefit of the poor of that particular parish. A very curious decision of Sir Leiston Fowye, in the reign of George I., has been lately published, which sets this matter at rest, for it is therein distinctly stated as the law at that time, (and it does not appear that any adverse decision has been since made to revert it,) that no collections can be legally made in Churches during the reading of the offertory, except for the poor of the parish, but by the leave and permission of the Crown. If, therefore, you think fit to restore the use of the offertory in any of the Churches where you may be appointed to serve, you will bear in mind that all the money so collected can only be legally applied to the relief of the poor of the parish.

"I have thus stated my opinion upon some of those points which have been the most fruitful causes of dissension between the clergy and the laity; and in conclusion I will only refer you to one of the questions which you will be called upon to answer to-morrow. You will be asked, 'Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all christian people, and especially among them that are or shall be committed to your charge.' To this question you will be required solemnly to reply, 'I will do so, the Lord being my helper.' Be assured that your usefulness in your parishes will very much depend upon your fulfilling the pledge which you will thus give; and if you will go forth to your respective cures anxious to fulfil your sacred duties in the spirit of peace—not pertinacious about trifles, even if the law be on your side, and still less so if this be doubtful, anxious only to win souls to Christ—and with this view endeavouring to conciliate the affections of your people, while you point out to them the way of everlasting life, the Lord will 'be your helper.' He will bless your ministerial labours with success, and may you hereafter be enabled to appear before his judgment seat, and say, with well grounded confidence, 'Of those whom thou hast given me have I lost none.'"

Also in his Charge in 1845—

"My Reverend Brethren—It has always struck me that the best use to which we can apply such occasions as the present, when the Bishop has the opportunity of addressing the whole of the Clergy, is for him to dwell on such events affecting the interests of the Church as may have occurred since the last visitation, or on such opinions as may have become prevalent calculated to have a prejudicial effect on the interests of the Church. In reviewing the points which, on this principle, I shall think it my duty to bring before you, the first which presents itself as the most important, not only on account of its effects, but also with regard to the specious grounds on which it rests, is an undue regard for antiquity—an excessive respect for primitive practices; and which has shown itself not only in the restoration of obsolete forms and ceremonies but even in the architecture and ornaments of our Churches.

"But not only were the writings of these fathers dangerous on account of their too ready observance of such ceremonials,—the worship of saints, the adoration of relics, the doctrines of the Millennium and of Purgatory, were all to be traced to these early writers; and although the worship of the Virgin, Transubstantiation, the abuses of the confessional, and the supremacy of the Pope, were errors of later introduction, still even these might plead the authority of considerable antiquity. Besides, if we look to antiquity as our guide, it became a question which of the fathers we should adopt, for they continually contradicted each other. Should we believe, with Justin Martyr and Irenaeus, that the dead in Christ should reign with him bodily at Jerusalem, or with others who treated such ideas as the dreams of children? Should we, with the Greek fathers, believe that the procession of the Holy Spirit was only from the Father, or, with the Latins, from the Father and Son? In short, he who trusted to antiquity would find so much diversity of opinion among the fathers of the Church that he would be tossed about upon these troubled waters as to search in vain for an anchor for his soul in patristic theology. Were then the writings and traditions of antiquity to be repudiated as worse than useless, and calculated to

mislead rather than to enlighten Christians? By no means. Not only were they most valuable for the sentiments of piety and devotion which breathed throughout them, but because unto them were committed the oracles of God. To them we were indebted for those frequent quotations from Scripture which not only attested their existence in the earliest times of the Church, but proved that they had always been considered as the works of inspired writers. From these sources had Lardner and Paley drawn their evidences, and collated the most incontrovertible facts and statements in proof of the authenticity of the books of Holy Writ; and deeply were we indebted to antiquity for the very foundations of our faith. But beyond this we were in danger of falling on the extremes of Popery if we looked to settle our opinions from antiquity.—The Bible, and the Bible alone, was the religion of Protestants. Not that we were to reject any assistance to be derived from the early records of the Church; but Protestants should receive no article of faith that was not found in or could be proved from Scripture. Yet though not admitting the plausible theory of antiquity in favour of things not sanctioned by Scripture, we might yet appeal to it in refutation of many of the errors of the Roman Catholic Church. Thus, while it was no argument in favour of the Millennium, that it was a notion entertained by Justin Martyr (since we did not believe him to have been inspired, and therefore that he was liable to draw erroneous theories from Scripture,) it nevertheless was a doctrine against transubstantiation, that we found no trace of it for the first six centuries, nor of the adoration of the Virgin till the sixth century. It was credible that the first writers should have committed errors, but it was not credible that transubstantiation and the adoration should have been transmitted from the Apostles if we found no trace of them for six centuries after Christ. In this negative sense the true value of antiquity consisted. The question was, what could be proved from the Bible, and what could not?

"There was another evil arising from an excessive regard for antiquity; true, it was a matter of very inferior importance compared with error of doctrine, but in many cases it had produced evil results to the Church. He alluded to the pedantry, (if he might use the term) of introducing ornaments and forms supposed to have been used in the ancient Church; thus, a stone instead of a wooden communion-table, a lectern for a reading-desk, sedilia in Churches in which it was not likely that more than one Clergyman would officiate at the same time, a rood-screen, and credence-tables, with candlesticks on the communion-table never intended to be lighted, and the walls covered with scriptural sentences in old English text that could never be read. Other things were now heard of besides, as being essential to the true ecclesiastical structure. Now he objected to the revival of these practices long set aside, not on account alone of the expense which they incurred (though he thought that at least should be a consideration with those who had the disposal of others' money), but he thought them abstractedly reprehensible, as having a tendency to convey false notions unsuited for the purpose for which a Protestant assembly met together. They did not come together, like the Roman Catholics, to gaze with awe and superstition; they looked for no processions of stoled priests, nor to fall down and worship the sacramental emblems. But Protestants assembled humbly to confess that they had left undone those things which they ought to have done, that they had done those things which they ought not to have done, and to pray that God would spare those who confessed their sins—to offer up prayers and thanksgivings for blessings conferred, and to ask for the gift of His Holy Spirit through the sacrament. These were the spiritual exercises for which Protestants assembled in the house of God, it might be doubted, therefore, whether there was any propriety in restoring ecclesiastical ornaments at a time when his Lordship said it with emphasis) vital religion was almost lost amid these formalities. And here he wished to be allowed to say a word in favour of one of the internal arrangements of our Churches which had lately been made the subject of much vituperation and ridicule: he alluded to that mode in the distribution of the seats by which each family, as it were, was allowed to form a family congregation in the midst of the general congregation. Such an arrangement was not necessary in Roman Catholic Churches, where the people assembled not to pray but to gaze, where the services were conducted in an unknown tongue, and the offices of religion were confined to the priest; but in Protestant

Churches he thought it contributed much to piety at home, and to that family religion which might be considered the peculiar characteristic of this nation. What father of a family who had been in the habit of humbling himself before God in the privacy of his pew, surrounded by his wife and children, would willingly resign the feelings naturally resulting from such worship out of a regard for the supposed practice of antiquity? While his Lordship would thus raise his voice in favour of that arrangement which protected from the public gaze the devotions of a pious family, he was not insensible at the same time to the abuses of the system, and that in many cases pews had been constructed of much larger than necessary dimensions, whereby sufficient accommodation had not been left for other parishioners. Let all such abuses be corrected by the competent authorities, but, do not let us denounce a practice simply because we cannot find for it a date earlier than Henry VIII. That it did not originate with the Puritans may be proved from Bacon, who, when speaking of Sir Thomas More, the then Lord Chancellor, said, 'He did use to sit at mass in the chancel, and his lady in the pew.'

His Lordship next observed it would be trespassing too long on their time were he to go through the detailed occurrences of the past three years.—When he had last addressed the clergy, he had deprecated certain innovations as calculated to produce evil by alarming their parishioners, and by substituting a minute observance of forms and ceremonies for the vital spirit of true religion; and he could appeal to the experience of the last three years in confirmation of the views and sentiments he had expressed on the former occasion. In those few places of the diocese where the experiment of introducing novelties had been tried, it was followed by disunion and distrust, the churches were made empty, and the meeting houses had become filled. Fortified by this experiment he would venture to repeat the caution he had before given, not to persist in the introduction of such things, when they were found to be opposed to the prejudices and the feelings of the people.—Was it seemly that the Clergy should lose their influence, and risk the salvation of souls, through trivial disputes as to whether one habit or another should be worn? The attempt to approximate Protestant forms to those of Rome was not new, but such attempts had always hitherto been successfully resisted. His Lordship then went on to a description of the character of Archbishop Laud, as given by Burnett, and said that one might almost fancy that description was intended to suit a divine of more modern days. That dignitary was thus described:—

"He was a learned, a sincere, and zealous man, regular in his own life, and humble in his private deportment, but was a hot, indiscreet man, eagerly pursuing some matters that were either very inconsiderable or mischievous, such as setting the communion-table by the east walls of Churches, bowing to it, and calling it the altar, the suppressing the 'Walloons' privileges, the breaking of lectures, the encouraging of sports on the Lord's day, with some other things that were of no value."

So in the reign of Queen Anne, in 1712, we were told by a writer of that day—

"There appeared at this time an inclination in many of the Clergy to a nearer approach towards the Church of Rome. Hicks, an ill-tempered man, who was now at the head of the Jacobite party, had in several books promoted a notion that there was a proper sacrifice made in the Eucharist, and had on many occasions studied to lessen our aversion to Popery. The supremacy of the crown in ecclesiastical matters, and the method in which the Reformation was carried, were openly condemned. One Brett had preached a sermon in several of the pulpits of London, which he afterwards printed, in which he pressed the necessity of priestly absolution in a strain beyond what was pretended to even in the Church of Rome. He said no repentance could serve without it, and affirmed that the priest was vested with the same power of pardoning that our Saviour himself had.

Another conceit was taken up of the invalidity of lay baptism, on which

several books have been written; nor was the dispute a trifling one, since by this notion the teachers among the Dissenters, passing for laymen, this went to the re-baptising them and their congregations."

"By the blessing of God, however, the Reformed Protestant Church had hitherto been preserved from innovation, and under the same Almighty protection they might confidently hope she would continue to be—the most pure branch of the Church universal, the most correct in doctrine, the least superstitious in ceremonies; and may the blessing of God the Father, the Son, and the Holy Ghost, rest on her, and may the same Divine Grace render them, his clergy, among her most efficient, zealous, and successful ministers."

ARCHBISHOP WILBERFORCE now BISHOP OF OXFORD in his charge to the Clergy at St. Saviour's Church, Southwark, emphatically states:—

"The Archdeacon then proceeded to point out how the increase of population and of competition had wrought a gradual alteration in society, both in rural and town districts; in which the clergy had lost that hold which they ought to have upon the vast body of the poor and destitute, and upon the middle classes—the peculiar feature of our national strength. Various remedies were proposed—open churches, varied services, appeals to the eye and ear, processions with chantings, the restoration of Church discipline, more church accommodation, and the like. The Archdeacon proceeded—It is not, perhaps, too much to say, that none of these will altogether reach the leading wants of all. We want to be, and to be felt to be, the Church of this nation. To effect this no mere improvement in details will suffice. We must have within our body the instruments of more vigorous and united action, and we must gather into our own communion more widely the spiritual life of the people.

"And yet, my rev. brethren, in this crisis of our Church the sounds of disunion, hitherto unheard, of which I last year had to speak, have even gathered strength. The new evil of secession from our own ranks to those of the Papacy has shown itself in more than one instance; and who can estimate the evil consequences to us as a Church which are involved in the rising of such a spirit? Plain indications have marked, even to careless eyes, the flow of opinions for the last ten years. There has spread widely amongst us a powerful reaction against the unfaithful apathy of the preceding century. They with whose names men have identified this change were, I believe, themselves but like the rest, borne along by a far wider and more general movement, which may be traced through all the Protestant States of continental Europe, and even through the various branches of the Papal community.

"There is rising among our laity an angry irritable temper for the holy offices and institutions, than which none can be more fraught with danger to the truth of God amongst us, and to our common Church. Let us beware, my reverend brethren, how we stir it up. Evil as it is in itself, and springing, in some instances at least, from unworthy motives, it is in others based upon the righteous resolution of resisting the return to ancient error, the loss of precious spiritual blessing, the darkening of the light of Christ, to set up in its stead the earthly ares of priestcraft and superstition; and if this be its source, it is plain that it can be met successfully, not by violence and angry blame, not by an obstinate adherence to things in themselves utterly immaterial, but which are now most unhappily identified with real evils; but only by love and gentleness, by the union of undoubted faithfulness to Christ's pure word and doctrine, with a yielding gentleness towards opposers in all lesser matters. For these, my reverend brethren, I firmly believe it is not yet too late. They may, under God's blessing, stay the rising of those waters which

otherwise would, in their headlong violence, devastate our land. They may preserve unshaken—they may (where there is unhappily need) give us back, the confiding, trusting love of the religious laity. They may even of God's mercy, knit again in one our broken and divided people. And of those who have so manifestly helped or caused this *dangerous reaction*, and who now profess openly their sympathy with Rome, and not with England, how, my reverend brethren, shall we speak? Surely they are to be spoken of amongst us 'even weeping.' For how few soever out of our whole body may be tempted to this step—and I believe they will be found very few—surely in them it implies a fearful working of the spirit of falsehood. The causes which at first severed our Church from Rome, remain altogether unremoved; those perilous corruptions of the highest truths which forced our Reformers to come out from her, as for their lives, continue still within her, and disfigure her communion; and, however, therefore, we may deem of those to whom the truth of Christ has never otherwise been made known, what can we think of those, who being placed by God's good providence within this branch of His holy Church, go over willingly to the blindness of those self-chosen errors? Surely, whatever may be their attainments or their zeal, we must think and speak of them as men given over to a great delusion. Nor is it difficult to trace the course of such a temptation, or the fall of such unhappy persons. At first they probably had as clear a view of the evils of these pernicious errors as any; but certain other features of the Roman system possessed attraction for them; and if on these their humble minds were left to dwell, what was this, in truth, but dallying with temptation?—what but tempting God to leave them to the darkness of their own spirits? And what must be the course of those who thus run into temptation? Day by day they feel less repugnance to these perversions of God's truths; the mind will soon begin to love the errors which it wilfully endures; for, one after another, glosses are discovered, and palliations urged.

"My brethren, let us live in this treacherous world ever 'looking unto Jesus,' heeding no novelties; but, with eyes fixed on Him and on our work, let us seek to bear the stamp of the crucified ourselves, and in His strength labour to imprint it upon our people. That which, above all, we should each one dread, is a cold, worldly, trifling ministry—a ministry which is busy in circumstantialities, which is idle as to material, which is formal or frivolous, or charitable or busy, provided it be not spiritual—a ministry which does not indeed lay hold of the souls of our people, because our own souls are not given up to Him whose name we fear. Only let this be right, and with God's word in our hands, God's grace in our hearts, and Christ's sure commission upholding, we, in this English Church, shall do great deeds for Him, and of his infinite mercy, 'both save ourselves, and those who hear us.'"

In reference to a suit instituted by the Rev. R. R. Faulkner, on the subject of a *stone altar* and *credence table* erected in the Round Church at Cambridge contrary to his wish, the Lord Bishop of LLANDAFF writes:—

"Deanery, St. Paul's, Dec. 13, 1844.

"Rev. Sir,—With great pleasure I send the £5 which I promised, in token of my admiration of the firmness with which you have resisted a measure injurious to the purity of our faith as restored by the Reformation, to the maintenance of which we are solemnly pledged. Whatever may be the issue of the suit, the value of your example will not be lost.

"I am, Rev. Sir, your faithful and obedient servant,

"Rev. R. R. Faulkner.

"E. LLANDAFF."

The CHANCELLOR OF CHESTER the Rev. H. Raikes in a charge to the Church Wardens of the Diocese of Chester in 1844, says:—

"You probably are aware, that in some parishes, chiefly in the south of England, contests have arisen, sometimes between the clergy and the Churchwardens, sometimes between the Churchwardens and the people, on the subject of certain novel usages introduced into our public worship.

"The Church regards you as the official friends, advisers, and supporters of the parochial minister; and though I have likewise added that the part of friendship may sometimes be to remonstrate, to reprove, or even to accuse, if such painful necessity should exist, I still regarded your interference in these respects as grounded on the relation of your office to that of the minister himself. But I seem now bound to remind you, that in another sense your office implies relation with the people at large; and that it may happen that the sense of the laity and the feelings of the laity are to be collected through you, as their representatives. It has been a great error to suppose that the Clergy alone formed the Church. The Church, I may rather say, are ye. The laity are the Church, and the Clergy are nothing more than the ministers of the Church; employed, as their name implies, in ministering to the wants of the people; stewards of the mysteries of Christ; employed under their divine Lord, to teach, to reprove, to rebuke, to exhort with all long-suffering and doctrine, but not as Lords over his heritage—not as exercising any power or authority of their own, nor as forming a separate communion. The intercourse of the clergy with their people, the sympathy which they are bound to have with every member of their body—that sympathy which led the Apostle to exclaim 'who is weak, and I am not weak; who is offended, and I burn not,'—that sympathy, which in general acts so happily and so powerfully among us, will in most cases insure such a harmony of feeling as shall prove that the parties are identified in sentiment as well as in interest, and that clergy and people are merely different members of one and the same body.

"But (he continues) it is impossible to deny that the case may be altered; and that there may be an endeavour on the part of the clergy to assume more than has been given, and to claim for themselves and their office a character and privileges which the REFORMED CHURCH OF ENGLAND HAS NEVER REQUIRED OR ASSERTED. There may be cases where 'they would seem to exclude you, that you may affect them;' where an inclination may be manifested to arrogate for the minister what used to be claimed by the priest; and to demand for the Church of England what she studiously and positively declines. You may hear, for instance, a new tone of preaching from your pulpit. You may hear of the Church where you had been accustomed to hear of Christ. You may hear privileges or powers asserted as belonging to our ordinances, which do not seem implied in the language of their services.

You may be required to attend for the purpose of collecting the weekly alms of the congregation, while the offertory is being read; and you may feel that the people are surprised or offended by the introduction of these NOVELTIES, and grieved by the tone in which they are demanded, as essential to the service of the Church. I suppose these things as possible, though I do not think them probable, in this diocese; and I heartily hope that they never may occur. But in the event of their occurring, I must remind you that the laity form the Church, and that the laity may find it expedient to make use of you as their representatives, in protesting against any departure from the principles of the Church, or in resisting any novel and unauthorised introductions into our forms of public worship.

You are never to lose sight of the distinction that there is between the Church of which you are members, and the ministry that officiates within it. To the Church we do not hesitate to require your allegiance, and likewise the dutiful submission of your private opinion in doctrinal matters; and we feel that we are justified in requiring this, as due to the authority which the Church possesses, as being by law established; and likewise to the character which it bears as

a pillar and ground of the truth—a character which three centuries of controversy have only strengthened and confirmed. But though we speak with this sort of confidence of the Church, we use a very different language when we speak concerning her ministers. Her ministers are but men. As men they are fallible, fluctuating in sentiment with the age in which they live, open to error as individuals, and *therefore liable to censure*; and the authority of what they say must be derived from its conformity with Scripture and with the principles of the Church itself.

“If any fresh doctrines are brought forward in the Church’s name—if any new forms are pressed as belonging to the Church’s constitution, you must consider whether it is the Church that speaks, or the minister that requires, and suspend your assent till the authority is ascertained.

“There is one other custom, which has been sometimes pressed with more appearance of reason, and with more probable authority;—I mean that of having a general collection of alms after the sermon, while the offertory sentences are being read. I believe that such was the original custom of the Church; but I also believe, *that the custom was discontinued on sufficient grounds*; and THAT IT WOULD BE INEXPEDIENT to revive it now. I ground this opinion on the altered state of the Church, and the altered state of the people. At the time when the liturgy was first drawn up, sermons were not generally preached; for the clergy ill-educated, and just brought over from Romanism, were unfit to preach, and perhaps were not to be trusted. At the same time, the suppression of the monasteries had cut off the resource which the poor were accustomed to derive from their lavish and indiscriminate bounty; and the laws for the relief of the indigent had not yet been passed. It was, therefore, an object of main importance to provide support for the multitude who had been encouraged to live on the charity of the convents; and it also seemed desirable that the Reformed Church should continue to supply what the old Church had been accustomed to give. *On this account the reading of the offertory sentences, and the collection for the poor, made as directed in the Rubric, seemed the most natural and appropriate conclusion to the daily service; and was, we may easily conceive, beneficial at that period, and under the circumstances to which I have alluded.*

“This state of things, however, soon altered. A legal provision was made for the poor, doubtless because the voluntary collection was found insufficient; and in proportion as the clergy gained knowledge, and the people began to inquire, sermons became a regular and constituent part of our service; and have ever since continued to be such, and to be regarded as such.

“But the change in these respects **RENDERS AN ADHERENCE TO THE ORIGINAL PRACTICE INEXPEDIENT**. An intelligent and inquiring population are craving for instruction in the truths of God’s word, and the Legislature has made provision for the relief of the indigent poor.

“* * * * The collection for the poor is superseded by the Poor Laws; and though there still is abundant scope for Christian charity in relieving these wants which the law does not or will not reach, IT DOES NOT NOW SEEM NECESSARY OR EXPEDIENT to close every sermon with an appeal to the benevolence of a congregation, who are already convinced of the duty of almsgiving, and who give perhaps according to their ability.

“We must also be aware, that in the vast variety of topics which come within the preacher’s province, either as reproving, or correcting, or exhorting, or instructing in righteousness; and in the momentous object which he has in view in winning souls to Christ his efforts might often be deadened, and the effect of his preaching lost, if almsgiving were to be made the invariable conclusion, or if the prayer for Christ’s Church militant on earth were to be always introduced at the close of his sermon. And, therefore, I cannot but think that **USAAG**, which in ecclesiastical matters is but another term for law, has settled the matter rightly, by allowing the Clergy to dispense with the collection on common Sundays, and to throw the whole power of their minds

and hearts into that appeal to conscience with which the congregation is dismissed in the sermon."

The following extract of a memorial from the Parish of Leigh to the Bishop of Chester, sets forth the causes of complaint in that Parish, several of which are unfortunately applicable to some Parishes in this Diocese:—

"Among the things appertaining to the Church the font has been moved, the pulpit has been moved, a credence table introduced about two years since has lately been removed again, and its abolition has been followed by the introduction of a new ceremony, which has excited the surprise and concern of the congregation. On Sunday, the 2nd inst., being Sacrament Sunday, after reading the offertory sentences, and after a collection had been reluctantly made by the Churchwardens from the whole congregation, the vicar left the Communion table, preceded by the apparitor, and proceeded to the vestry, whence he returned in the same manner, carrying the bread and wine, which he placed upon the table, the congregation all the while standing and regarding with amazement the proceedings. This is said to be in accordance with your Lordship's directions. Your memorialists humbly represent to your Lordship that a presentation was made by the Churchwardens to the Venerable and Rev. Chancellor Raikes at his last visitation, embodying a statement of the principal alterations then made in the Church services by the vicar, and would again beg to draw your Lordship's attention more particularly to the following items:—The wearing of the surplice during the sermon in the morning; the reading of the offertory sentences and the prayer for the Church militant when there is no Communion; the detaining that part of the congregation in Church when the Communion is administered who do not partake of the holy Communion till after the prayer for the Church militant is read, and then dismissing them without the blessing; the applying the proceeds of the offertory to other purposes than alms for the poor, namely, to light the Church, and to the assistance of the Schools; the compelling women who come to the Church to kneel at the font; the refusal to take the bodies of Church-people or Dissenters into the Church at their burial if they have not been visited by the vicar; the rigour of the vicar, in first insisting that no sponsors should stand as godfathers and godmothers to children who were not communicants, and still insisting that they shall be regular attendants at Church, and at the same time that he virtually refuses to baptize them himself, he actively interferes to prevent their being baptized by any other clergyman of the Church of England."

The BISHOP OF NORWICH, Nov. 15, 1844, in answer to a letter of one of his Clergy, containing his resignation on the grounds of a conscientious objection, to the *literal* acceptance of some parts of the ritual of the Church, writes:—

"1. Because I believe that the objections you entertain to certain parts of our ritual, in their literal acceptance, are not inconsistent with a sincere and hearty attachment to the general doctrines of the Church, and to the form of prayer prescribed by it.

"2. Because, considering the number and nature of many of the propositions included in our 39 Articles, the Homilies, and Book of Common Prayer, to which assent is given by subscription, it is impossible that any number of individuals should view such propositions in exactly the same light, and subscribe to them in precisely the same sense. Latitude in subscription is, therefore, absolutely unavoidable.

"3. Because such latitude has been repeatedly recognized and defended, by the highest authorities in our Church, from the time of the Reformation to the present moment, when it is claimed and exercised in its fullest ex-

tent by many who hold and proclaim opinions much further removed from the spirit of our Protestant Church than are any objections of yours; as well as by many who have taken the same view as yourself of the points to which your scruples refer. There would, therefore, be a manifest injustice in allowing you to resign a situation which you have filled long and usefully, while others, who on the same grounds would be equally called on to resign theirs, continue to retain them.

"The interpretation you entertain of the points in question has been so far acknowledged and established by general consent, that a latitude to that extent may be fairly and properly exercised by any who are called upon to subscribe to the 39 Articles and Book of Common Prayer, although there may be others who are anxious to carry out to their full extent those remnants of Roman Catholic worship and priestly power which, under the peculiar circumstances of the times when our Church was gradually severing itself from that of Rome, were still retained in our reformed ritual.

"Whilst, in the exercise of that discretion intrusted to every Bishop, which in the present state of the Church cannot be shared with any other adviser or authority, I come to the above conclusions, I at the same time feel strongly with you how far more satisfactory it would be if steps could be taken to remove difficulties and remedy evils of which many, and I have reason to believe an increasing number of our Clergy justly complain. For it is impossible to shut our eyes to the obvious truth, that "a clearer explanation is required of some words and phrases that are rather of doubtful signification, or otherwise liable to misconstruction," in days like the present when our Church is so fearfully divided against itself, and suffering from dissensions and internal schisms far more dangerous and perplexing than those with which she is assailed by adversaries without her pale.

"In forwarding this expression of my judgement on your case, I cannot conclude without further expressing my regret that, in the last of those publications you have from time to time put forth for the sake of a sound and legitimate object, you adopted a title calculated, I think, needlessly to offend and irritate, without benefitting your cause."

In the House of Lords also, His Lordship in reply to the Bishop of Exeter, says:—

"My Lords, as this question refers to one particular diocese, and the petition which raised this discussion was from one particular individual only. I forbear from entering into the discussion; but from the general feeling of the country, and particularly from that in my own diocese, I may venture to say that there is a determination to adhere to our Protestant faith, and to resist any innovation, or any approach, in reality or even in imagination, to anything of a Roman Catholic feeling; and I rejoice that these petitions have been presented. I rejoice that the laity are alive to what is going forward, and I trust, from what has taken place in the diocese of Exeter, where 3000 persons at one time come forward, with feelings which animate England throughout. It will be seen that these rubrical forms, will be utterly impossible in the present state of society to introduce. The Right Rev. Prelate has said that we are under a stringent vow to obey the rubric. We, none of us are under such stringent vow; for we never can obey all. If we are told of a stringent obligation to obey the rubrics, we must obey all; who has a right to say, 'that part I will admit, and that part I will dispense with?' We must have the whole rubric, and nothing but the rubric. That cannot be, and I shall deeply regret if we revive usages which may grieve tender consciences."

The BISHOP OF OSSORY, FERNS AND LEIGHLIN, Sept. 1842, in a charge which will repay by its Christian eloquence, a most careful perusal, says:—

"Those who think that in such services the minister is performing an office for the people, rather than with them, may very consistently disregard

such an effect. And indeed those who appear to look back with some measure of regret at the change made at the Reformation from the Latin services, may hail it as a step taken towards the recovery of what we have lost, when the prayers are delivered, so as *not to be heard and understood by the people*. But he who cordially enters into the character of our service, as one in which minister and people are to join together in worship, will be under no temptation by posture, tone, or manner, to offer any impediment in the way of his people's addressing God with him, as they were intended to do, *praying with the spirit, and praying with the understanding also*.

"And in leaving this head, I must express my satisfaction in believing, that there is no need that I should administer any caution to you against those singularities in dress, and gesture, and posture, which one hears of from time to time, as introduced by individual ministers,—but apparently with a kind of concert,—into the services of the Church in the sister country. I am happy to believe, that in these Dioceses there is no trace of such mischievous fopperies. If they appeared in ordinary times, they might only deserve to be censured as individual frivolities; exhibitions of that uneasy vanity, which in common life leads those who are harrassed by a craving for distinction, and who have no better mode of attaining it, to seek it by eccentricities in dress, or equipage, or deportment; only more reprehensible as appearing in God's ministers, and in His house, and in His solemn service. But ours are no ordinary times. We live in times when the design of UNPROTESTANTIZING THE NATURAL CHURCH has been openly avowed, as the great aim of the most active party in the Church; and when, even in a quarter where the designs of the party are most cautiously spoken of, the Church of Rome is represented, not only as possessing much that is Catholic in common with ourselves, but not a little also, of which the Reformation has divested us, and which it is confessed, there is *longing to re-appropriate*. When such is our position, and when these novelties in externals are brought forward by the party who have already done so much, and who publish their determination to do whatever more may be necessary, to accomplish what they at last avow to be their great end; and when, finally, these innovations have a manifest tendency to assimilate us in externals with the Church of Rome—when such is the case, I do not think that any one who does not share in this design and desire to promote it, can consistently imitate any of the practices to which I have referred. And it is, as I said, with unmingled satisfaction, that I find that no disposition has been evinced among us, to commit any of these irregular re-appropriations; or to adopt any of these devices, novel or obsolete, for the decoration or de-decoration of sacred edifices, and those who minister in them."

The LORD PRIMATE of Ireland, in answer to a complaint made to him, through the Marquis of Downshire, in regard to the conduct of a Clergyman in the matter of innovation, says:—

"It would pain me to think that such zeal was checked, and such charity interrupted by disputes about matters of little moment, and that the wishes and predilections of persons who deserve so much respect, and have shown such great attachment to the Church of their fathers, were not treated with the utmost possible deference by their ministers. With regard to the introduction of changes in the manner of performing divine service, by restoring customs or modes of celebration which had long fallen into disuse, the greatest caution and forbearance ought, in my opinion, to be observed. The effect of usage in setting aside the obligation of the letter of a law is admitted in the ordinary concerns of life.

"A Christian is indeed bound, as the Apostle teaches, to submit himself to every ordinance of man, not only for wrath but 'conscience' sake. Yet there are many 'ordinances' in the statute-book of this realm which through common desire and the allowance of the executive, have become so utterly obsolete, that no man's 'conscience' impels him to obey them,

and no magistrate's 'conscience' would prompt him to enforce them. Several such statutes, your Lordship will remember, were repealed only last year. In ascertaining whether any of the statutes of the land had fallen into this disuse, and thereby ceased to be imperatively binding, a person would look not to the wording of the statutes themselves, which are generally sufficiently clear and precise, but to the common opinion and custom of the nation. In this way only can such a point be ascertained. The laws which regulate the peculiar ceremonies belonging to our National Church, are, in my opinion, no more exempt from the effect of long usage than are the laws of the land. And if the rulers of the Church have, for successive generations, allowed of that disuse, and do not now command a revival of them, I would hope that the peace of the Church will not be distracted by attempts to return to ancient customs, where the feelings of the people are repugnant to them. The Archbishop of Canterbury, in his admirable provincial letter lately issued, has justly observed, respecting the laity, that 'in fairness to them we must allow that this dislike of alterations in the manner of worship to which they have been accustomed from their infancy—proceeding as it does from attachment to the ordinances of the Church—ought not to be visited with unkindly censure; and we can hardly be surprised at any change being regarded with suspicion, when so many attempts have been made to introduce innovations which are really objectionable, and tend, as far as they go, to alter the character of our Church.'

The following notice is instructive :—

"WEST TEIGNMOUTH CHURCH.

"Notice is hereby given, that a meeting of the parishioners of West Teignmouth will be held at Veale's London Hotel, to-morrow, (Tuesday) afternoon, at 2 o'clock, to consider what steps should be adopted in consequence of the continued use of the surplice in the pulpit, which yesterday morning induced nearly the whole of the congregation to leave the Church.

"By order of the Churchwardens."

The following are some extracts from a Charge of the Lord Bishop of MONTREAL, in 1845 :—

"I will first consider with you, the impossibility of receiving without some limitations, exceptions, and qualifications, the principle of obedience at this day, to the *letter* of our rules and rubrics.

"With reference, then, to the *first* point:—It is often asked in a sort of triumphant anticipation of cutting off any alternative from the answer—Are we bound to obey the rubrics and directions of the Church, or are we not?

"Now certainly, as a general principle, I would say, in a religious sense and with reference to matters of ecclesiastical duty, that if the enquiry be put *vir bonus est quis?* he is one *Qui consulta patrum, qui leges juraque servat.* But, in the first place, all who assume it as a matter of conscientious obligation to observe all the appointments and directions of our public formularies according to the *letter*, must be prepared to go the whole length to which their own assumption will carry them. They must make no exceptions, unless where the observance of rule is actually *impossible*. I do not mean that they are called upon to observe what are styled *black letter* as distinguished from *red letter* days; the reason of the retention in our Calendar of the notice of such days, is explained by our liturgical writers as unconnected with any idea of religious observance,—in fact the religious observance of them in the Church of England is forbidden by the same authority which gives legal effect to our Liturgy, and it would be a strange and sad forgetfulness of our principles that we should spend our devotion upon such matters as the *Invention of the Cross*, or, above all, as the *immaculate conception of the Virgin Mary*, an observance which has been vio-

lently opposed within the Church of Rome itself, and upon which Popes have been much embarrassed to pronounce. I do not mean *this*, therefore; but I mean that, as in the loftier contemplation of the law of God himself, if any man offend in one point, he is guilty of all, so, if we establish it as an axiom of duty that we are simply, literally, and invariably, without regard to precedents of whatever standing, change of circumstances, or tacit sanction of authority, to follow the original directions of the Church, which still stand upon the face of her accredited forms,—we are bound in one point as much as in another; and, this principle once established, as a rule of conscience, we violate conscience unless, among other things, we perform the daily service morning and evening, either in public or private, and observe all the vigils and the fasts of the Calendar, according to the manner of observance understood by the framers of the injunction. Men who conceive this view of their obligations, and fully and strictly act up to them, are conscientious and consistent men; but this, in most cases would be very difficult, and, doing any thing *short of this*, we must either admit the principle that the sanctions of human authority may, in some minor details, become partially obsolete,—or else must confess that we live in a continual violation of conscientious duty.

"I do not apprehend (as I shall proceed presently to shew,) that, under a right view of the subject, we are placed in any such dilemma. But let me beseech you, before you commit yourselves to the principles of unbending adherence, at all hazards and in all cases to literal rule, at least to consider into what a sea you launch, and upon what tossing elements you will find yourselves embarked. If you would trace out the thread of authority for the guidance of your practice, irrespectively of all received usage or reference to the Ordinary, you will find at the outset, rubrics conflicting, I do not say with each other, although instances might very easily be pointed out in which you might be at a loss to conciliate different rubrics together, but rubrics conflicting with Canons, and Acts of Parliament with both, to which Acts of Parliament the lords spiritual as well as temporal have been parties, and the Sovereign power has given its sanction.

"There is one other kind of case, however, which I wish to consider with you,—the case in which the strict observance of the *letter*, sensibly violates the *spirit* of the Liturgy, and runs counter to the principles and the system upon which it was framed. Of this it does appear to my judgement (as I stated in conversation,—I think five years ago,—when a reference was made to me upon the subject by such of my brethren in a body, as were at the moment in Montreal,) that the use of the most excellent prayer for the Church Militant,—after we have already used in the same service, either the full morning prayer, or the former part of it followed by the Litany,—affords a decided example. The combination in one, of services originally distinct, the *singing* of the former of which is most appropriately marked by the prayer of St. Chrysostom and the precatory benediction of St. Paul, *designed there as a form of dismissal*, is manifestly a deviation from the intention of those wise master-builders who compiled the Litany of the Church of England—more than a deviation, it is a shock given to the symmetry and the proportions of their plan by overcharging certain parts—and especially if fully carried out, for they never contemplated the renewed enumeration, during the same attendance in the house of God, of all the different orders and classes of men who, in their several capacities, are made the subjects of intercessory prayer.

"The sum of the matter, therefore, appears to me to be *this*—that here we want to add to the ordinary Sunday morning service, the prayer for the Church Militant, upon the ground of obedience to the rubric.—But the authority which established the rubric, was that under which the Liturgy at large was framed and by a previous departure, which long-received custom has sanctioned and in which we acquiesce, from the liturgical scheme

of that very authority, we made the use of this prayer after the sermon, I will not say improper, but ill-timed, and redundant.

"One thing, I must admit, that the loss of the offertory, as furnishing the proper opportunity for making our ordinary weekly collections, is a most severe and sensible loss; but, so far as the example afforded in this place is concerned, I confess that, not feeling warranted to use it without the prayer for the Church Militant, I have not yet seen any way for its introduction.

"In act, my brethren, although willing, I hope, to admit improvement, and to advance, from time to time, in the work, I have been rather wary in the adoption of change. And I think that you will do well, upon a review of all which I have here brought before you, to weigh your authority and to be sure of your ground, as well as to take incidental consequences into your consideration, before you make any marked or sweeping alterations in your mode of discharging the round of your official duties, or establish a principle which seeks to array the conscience of the individual against the force of long-prevailing usage, and, at least, the tacit sanction of the Governors of the Church. It is very easy to talk of being bound, no matter who does or who permits other things, to follow it in all points whatever, when it is not impossible, the rules and rubrics of the Church. But I think I have sufficiently shown you, in the slight and imperfect sketch which I have taken to-day, that a field here opens itself, full, in many places, of intricacy and doubt, in which, therefore, a man, determined to abide by the principle in question, will either become distressingly bewildered, or else will pick out opinions, or adopt at second-hand dogmatical but possibly unsound and hasty decisions, and, proceeding rather according to the work of a lawyer than in the spirit of a Clergyman, will challenge this direction of the immediate authority set over him, decry that custom of his own Diocese, or insist peremptorily upon such or such alterations of the more commonly adopted practice of the Church, till—perhaps all unconscious of what he is doing,—he helps to engender a spirit of cavil and repugnance to authority, under the very name of orderly reverence and the semblance of dutiful submission to the Church. It cannot, I apprehend, be justly regarded as a proper construction of the obligations contracted in the solemnities of Ordination, or upon admission to a cure in the Church, respecting our conformity to the Liturgy, that we are to seek out all these new interpretations and sit in judgment upon all recognised usages. 'As this Church and realm hath received the same,' is a form of expression which may be extended in its application to all the formal duties of the Clergy; and in pledging themselves to the observance of such a rule, they must be understood, according to all reasonable and natural acceptance of the words, to express their acquiescence in the combined sanctions of public authority, ecclesiastical and civil, in their collective and gradually accumulated result,—not including the correction of manifest neglects and improprieties,—but including some necessary instances of variation and adaption in the execution of forms, which, to a much greater extent than has actually occurred in the history of the English Liturgy, must be looked for, in this changeful world, in every authorized system of direction, except the Word itself of the Living God. There is nothing else which is not liable in part to become obsolete. I believe I am correct in saying that an Act of Parliament, though unrepealed, may sink into this character and lose its force. And though simple custom cannot, of itself, be a warrant for departing from rule, yet such a departure, being the dictate of a new order of things, and having grown into settled custom, and finally, being countenanced and allowed by those who have the proper control of such matters, may carry authority and command our acquiescence. Upon this point I cannot forbear from recommending to your most particular attention some observations under the signature of *Archidiaconus*, which have appeared in an ably conducted paper, at least partially known to the Clergy of this Diocese, the *Irish Ecclesiastical Journal*. Nothing else which has appeared

upon the subject, so far as my judgment is concerned and as the range of my information has reached, can be considered equally satisfactory and conclusive.

"It is by no means a matter of uncommon occurrence that men become implicated, as it were, in a certain set of opinions and practices which they take, in the aggregate, from parties whose proceedings they admire, and find themselves, rather too late, embarrassed by some of the details to which they thus stand committed. It is wise to proceed with caution, and to see our way well before us in following the lead of those who are given to change, especially if it be change which is violent and sudden."

The LORD BISHOP OF CALCUTTA, at a meeting of the Venerable Society for the Propagation of the Gospel, held in July, 1845, at which the Archbishop of Canterbury presided, in answer to an address presented by the Society to him, thus states:—

"I need scarcely say, that I have laboured during the course of all these proceedings, to lay firmly the foundation which St. Paul, that 'wise master-builder,' declares to be the only 'sure one,' 'Jesus Christ and him Crucified,' in all the amplitude of that sublime expression, including its objective verities of the ever adorable Tri-unity of co-equal persons in the God-head, the incarnation of the Eternal Word;—the merit of his infinite sacrifice, and the penitent sinner's justification therein before the tribunal of God, by faith only; and also its *subjective truths*, in the sanctifying operations of God the Holy Ghost, upon the understanding, affections, and life of fallen man. Nor need I say that I have added to this substance of the glorious gospel, a diligent inculcation of the great importance of the sacraments, and other means of grace, and of all the decencies and order of our Episcopal Protestant Church, as settled by Cranmer, Ridley, and Jewell, vindicated by the judicious Hooker, and generally received and approved at home by the Archbishops, Bishops, and Clergy, for a century and a-half, up to 1832.

"I have constantly resisted, wakefully and firmly to the utmost of my power, the arts and chicanery of the apostate and idolatrous Church of Rome propagated by her nuns, and monks, and tutors, and priests, and Jesuits and religious books, and by her schismatical bishops and vicar-generals; for *schismatical* I account them in the canonical diocese of Calcutta.

"I have also condemned, as is known, from the first, both publicly and privately, the whole system which I have ever considered, and which is now allowed to be, a kind of semi-Popery; and have stood immovably on the doctrines, policy, and usages of our Church, in their plain and natural import, as prevailing in England when I left it thirteen years since.

"The general difficulties of the Bishop of Calcutta spring from such causes as these:—

"Besides these and similar general difficulties, there are *others of a more specific character*. I refer to the imminent dangers threatened by the recent religious movement in our Protestant Church, to which I have already alluded. Most evils in England and this amongst the number, are reproduced and in an aggravated form in India. How far it has spread, I can scarcely say; but I am continually appealed to, to check its progress. In our settled stations the spirit of the Protestant faith soon enables me to calm temporary agitations arising from this source—for they are thoroughly and most justly offended, and I honour them for it; but in our Missions, if the disturbances reach them, we have nothing to fall back upon and the consequences are alarming in proportion to the ignorance of the converts and the weakness of their faith—souls are fatally endangered.

"And here I must beg the permission of his Grace to open honestly my mind, as becomes my sacred office. I shall give only my own views; and shall be very far from wishing to commit his Grace or the Society to my

most fallible opinions. But the reports and exaggerations on the subject of the Missions around Calcutta have been for some years rife and injurious, from the agitated state of the public mind, that I view it as my duty to the Society, in reply to their inquiry about their Missions, and as calculated to promote their truest interests, to make known, without reserve, the sources whence a certain class of my difficulties spring. The Society cannot be aware of the extent of the evil. All I may say will, however, be only what I have in substance said for the last five or six years in my own Diocese, and will indicate no tendency whatever in my mind to slacken my ardour in the sacred cause of the Venerable Society, but will on the contrary, be designed to assist it in emerging from its partial trials, and rising up with augmented power for the salvation of India and the world.

"I cannot, then, conceal from myself the fact, that the few but zealous clergy,—I speak of the Diocese generally, and not merely of missionaries,—who have unhappily been imbued with these sentiments, have done, and are doing incalculable mischief in their several spheres. I respect individually the talents, learning, activity and amiable character of these, as well as of all my clergy. There are no personal disagreements whatever. They perfectly know my opinions, as both publicly and privately expressed. No change for the better appears to have taken place in the minds of the clergy once possessed with the extreme views, distorted and un-Protestant as they are of this system. They have yielded, indeed, as I believe conscientiously, to my authority, to a certain extent; but the negative influence goes on, and the mighty void thus left I will not attempt to fathom. Amongst other consequences of this, your Missions in and around Calcutta have unquestionably been injured. A blight—a temporary one only—mars the harvest.

"The first thing I would venture most respectfully to intimate as applicable to India—and I presume equally so to England—is the importance of a wise and studious endeavour to heal the irritated and alarmed minds of the Christian community, by promoting a cessation from controversy, and the restoration of peace on the footing of sound scriptural truth. There is a general suspicion now afloat—a dread of innovation—a fear, and not an unreasonable one of Popery; and a dislike to changes in our old usages and forms, as prevalent in 1832. The Protestant feeling is roused. His Grace's most mild and reasonable Pastoral letter, of January last, lays an admirable foundation for this attempt. The morbid excitement of the Protestant mind can only gradually be calmed. In itself, it is a right and noble feeling, and entitled to respect; and it may be kept from excess, and effectually calmed too, by an enlightened course of proceedings. Our Societies have only to stand aloof from the tendencies of the extreme movement, as now so fatally developed, and all will right itself.

"The language of official Reports and documents should harmonize, as much as possible with this spirit. This is my third remark. This is done already in a great measure by the different societies; but it will be wise, as it seems to me, to come back to the first principles more and more, in such a state of conflict as the present. Charity should lead us to 'become all things to all men.' The complex descriptions of conversions, as 'an admission into the Catholic Church'—a 'reception of the teachings of the Church'—a 'right to the privileges of the Church'—the 'having communion with the Catholic or Anglo-Catholic Church,' are not, I humbly suggest, the descriptions which we should too much dwell on, the terms have been so fearfully abused. There can be no objection to such language, if occasionally used, most of them occur in our Liturgy and offices—but they should by all means be intermingled with the direct scriptural descriptions of conversion, as a 'turning unto God'—the 'receiving of Christ'—the 'being led by the Spirit'—the 'knowing the power of Christ's resurrection'—and 'the having fellowship with the saints'; in a word, the 'passing from death unto life' and 'from the power of Satan unto God:' otherwise the Church hides the Saviour. Under the present irritation, I am persuaded that it would be

our wisdom, at least in India, thus to act. The heart of the earnest christian delights to meet with the very language itself of St. Paul.

"I cannot avoid thinking, further, that it is important for the Society to avail itself in India and at home, of the present very peculiar state of the movement question. It is in a totally new position from what it was some years since. The solemn judgments of the Ecclesiastical Court have sealed publicly and formally its condemnation. Differences of opinion, as to the tendency on the whole of its earlier publications and proceedings, need not now be adverted to. It is enough that the entire system as a system, is at length confessedly rejected by all the authorities of our Church. My own persuasion has been, that it was condemned some years before those judgments. I endeavoured accordingly, in 1842, to unite all my clergy, in forgetfulness and mutual forgiveness of the past, and tender love and forbearance in Christ Jesus for the time to come. The battle for the Reformation I considered to be a second time fought and won; and our Protestant Church rescued by the mercy of Christ, from the greatest peril that had threatened it since the settlement at the glorious Revolution of 1688.

The BISHOP OF BATH AND WELLS in reply to an Address from the Clergy of the Archdeaconry of Oxford and Berks, says:—

"And now, since the present is the last occasion on which I can address you as a body, I feel it due to us both, that my affectionate farewell should be mingled with one word of earnest exhortation, suggested by the events in the midst of which I leave you.

"We part at a time when heavier grief and scandal have fallen on our Church than she has known for many generations, and they who have wounded her have been those whom she has nurtured from their youth up. Our faith indeed tells us, that eventual good is ever working out of apparent evil; and convinced as we are that ours is a true and living branch of the holy Catholic Church, we may not doubt that Christ is in the midst of her. We therefore feel our loyalty unshaken, and that our allegiance is inalienable. Still we are full of sorrow and grief for our brethren's sake and for our own. We see that our sins have caused our miserable divisions, and that our divisions have caused the truth to be spoken against, and the Church's adversaries to triumph.

"Let the past, then, be a warning to us all; and let the distressing events of the last few years satisfy us, that when even good men, and men influenced with the best intentions, allow themselves to act as a party instead of simply and separately following out the principles of obedience to the Church, their efforts on the Church's behalf are sure to be marred.

"At this sad juncture, what the Church most needs is rest. Time and quiet alone can restore the confidence of our people. Let me then implore you to show to the Church and to the world, that there is no intention on your part to keep up a party. Let nothing be done by you which carries with it the appearance of agitation.—Let us say little and do much. Let there be less discussion and more action; fewer harsh censures on our neighbours, and more careful looking to ourselves. Let us not suspect one another, nor judge one another, nor condemn one another, as we have of late; but let us love one another, and forbear and forgive one another, seeking to be led into the way of truth and to hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

The REV. JOHN SINCLAIR in a Charge to the Clergy of the Archdeaconry of Middlesex, says:—

"Persons truly attached to our Articles and Liturgy, and who, as defenders of evangelical truth and apostolic order, take their stand upon the wisely-balanced and long-established principles of our English Reformation, are not likely to differ on essential points.—But once remove this common

bond of sympathy, you have no security from contentions both vehement and well-grounded. I am persuaded, however, that the case of ministers inwardly alienated, from our Church, and yet outwardly officiating in her services, occurs but rarely, and can never, with conscientious men, occur at all. The terms of Church communion should not be drawn too rigidly for the laity; but much greater strictness is required in the case of Clergymen. No man is qualified to be a watchman upon the towers of our Zion, whose sympathies are with the enemy that besieges us. No man is fitted to be a shepherd, who, instead of protecting the flock, makes common cause with the wolves.

"I may observe, that, contrary to what at first might be imagined, the most irritating and most dangerous of all discussions, are those which relate to forms and ceremonies, and external symbols of opinion. Matters of doctrine and abstract speculation, although vitally affecting practice, and decisive of our eternal state, admit of various shades and degrees, and are not always discernable by the ignorant, and therefore most excitable portion of the community. But a gesture, a formulary, an usage, or a vestment presents something universally obvious and tangible; something which every eye and ear may daily witness with pleasure or annoyance. This something, however trivial in itself, becomes, nevertheless, important from the moment that a conventional meaning is attached to it, and it is made the badge of a party; it embodies, in a palpable form, doctrines and principles which, abstractedly considered, and divested of this appeal to the senses, would provoke comparatively little jealousy or exasperation. There is nothing, therefore, more earnestly to be deprecated, than the mischief of so conducting the services of the Church, as to make them the indications of party feeling, whether by the addition of ceremonies and observances not authorized by our ritual, nor enjoined by our Diocesan, or by the omission of performances actually prescribed and generally prevailing. In either of these cases we may, no doubt, gratify our own individual tastes and predilections; but we impair our usefulness, are liable to give much offence, and inflict grievous injury on the Church. We divide, perhaps, a previously united congregation into adherents or opposers of our favourite peculiarities; we gain partizans, but lose parishioners.

"Our great object, my reverend brethren, in the performance of divine worship, should be, to reconcile, as far as in us lies, the claims of established usage with the regulations of the Rubric. Of these two authorities we ought not to sacrifice either, and certainly not both, in any instance, to our own tastes, prejudices, or spirit of partizanship. We sacrifice both whenever, at our discretion, we depart from established usage without any Rubrical injunction. It is from changes of this kind, that a large proportion of our present difficulties and distractions have arisen. As examples of such unauthorized innovation, I may mention the curtailment of our Liturgy and its offices by the officiating minister, whenever he dislikes the doctrine conveyed in the passages which he takes upon himself to expunge. I may instance the introduction of an extemporaneous prayer before the sermon,—a practice at open variance with the system of the Church of England, a system essentially liturgical. Such prayers once introduced, might, as we know from history, encroach by degrees upon the Liturgy, and at length be made to supersede it altogether. One rule, therefore, for promoting peace and unity, is not to widen, of our own accord, the unhappy breach between the statute law and the common practice of the Church.

"But it is not enough to avoid increasing the evil, we must endeavour to provide a remedy; we must not merely exasperate, but endeavour to heal the wound. And I shall now proceed to offer a few suggestions by which this vitally important object may, as I humbly conceive, in a great measure be effected; and the hereditary feelings associated in the minds of our people with public worship, be reconciled with proper deference for the Rubric.

"I begin with cases, and there are several, in which the Rubric allows the minister his choice between two methods. It must be obvious that, in such cases, he ought to choose the method which is agreeable to established usage, rather than its opposite.

"Again, where the interpretation of any Rubric is doubtful, either because the words of it are in themselves obscure, or because they are apparently contradicted by other Rubrics, the minister will give established usage the benefit of that doubt, and avoid changes and peculiarities about which he is uncertain whether the law does or does not require them.

"And in thus examining the phraseology of Rubrics, and collating them to ascertain their meaning, he will allow established usage its proper weight and value as an interpreter. He will not readily suppose a discrepancy between the law and the custom of the Church; he will incline to think them in harmony, rather than in discord with one another. He will not hastily assume that all the wise and good men by whom the Liturgy has been handed down to us, were practically mistaken with regard to its requirements. I may illustrate this by observing, that when a question arises as to the interpretation of those passages in Holy Scripture which have reference to divine worship, and when it is debated whether the texts bearing upon the subject are more favourable to Liturgical or to extemporaneous devotion, the historical fact that Liturgies universally prevailed from the beginning, must have no small influence in determining our interpretation of the passages under discussion. Analogous to this is the respect due to general usage in our interpretation of the Rubric. We naturally infer, that the practices we have received from our forefathers are in agreement with, and not in opposition to, the directions by which they, like ourselves, professed to be guided.

"I may further observe, that even when the minister is, to a great extent, persuaded in his own mind, that established usage on certain points is at variance with the Rubric, he is not bound immediately to act upon his own views. He is under no necessity of precipitately introducing peculiarities, of differing from his brethren in the administration of Divine Service, and of exposing himself to the imputation of a sectarian spirit; he is relieved by the Prayer Book itself from this very painful responsibility. He is not its authorized interpreter; for when Rubrical controversies arise, or, to use the very words of the Rubric, 'when things are diversely taken by different parties,' the rule is, that the parties who differ, shall 'resort always to the Bishop, who by his discretion shall take order for the quieting and appeasing of the same.' This rule is most important in its application. The incumbent who consults his Diocesan in any difficulties which may press upon him; removes them from himself, and attaches them to the arbiter provided for him by law. The Bishop, no doubt, is bound to see that his 'order be not contrary to anything contained' in the Book of Common Prayer; but it is to him that the duty belongs of reconciling, so far as he deems advisable or attainable, the claims of established usage with the authority of the Rubric throughout the Diocese; as it is to the Archbishop, when similarly called upon, that the more extended duty belongs, of effecting a similar reconciliation throughout the province.

"I have yet to add, that in case the Bishop and Archbishop should see fit in any instance, to give no positive direction, and should leave the Clergyman to be guided by his own discretion, it would be fair and reasonable for him to consider, before adopting changes unacceptable to his parishioners, and hurtful to his own usefulness, that the legislative functions of the Church have been for generations in obedience, and that the only way in which she could express her will that any form or ceremony should fall into disuse, was by actually disusing it. The general consent of all parties, of the crown and the people, the clergy and the laity, the governors and the governed, where it has been actually, even though not legitimately given, is entitled to great authority, and forms a strong apology for what might otherwise be censurable."

The Lord Bishop of Ripon, in answer to an Address lately presented to him by 160 of the Clergy, thus says:—

"The immediate cause of anxiety for us all, to which you specially allude, is the lamented departure of several of our brethren who have lately forso-

ken our Communion. It is indeed matter for much sadness and sorrow that any of its members should have been so deceived as to lend their talents, given them, as I truly believe, for far other ends, to support the cause of ecclesiastical usurpation, of creature worship, and of religious imposture. But unhappily their minds being thus overclouded, and their affections alienated from the Church, in whose bosom they were born anew to spiritual life, and nourished by the ample means of grace, therein mercifully afforded to the children of God, and their influence once exerted to seduce others from their allegiance to her, it is, indeed, well that they have gone out from among us, and can no longer misuse the power committed to them by our Church to her own hurt and hindrance.

"For these fallen brethren we shall never, I trust, cease to pray, in the spirit of compassionate love, that their hearts may be led by the eternal spirit of truth to discern the error of their ways, and to return to the fold which they have forsaken."

"But their unhappy trespass will surely read a lesson of reasonable warning to each of us, and remind us that we cannot, with impunity, pour contempt upon the Church of our baptism, in which we have grown in grace, and in the saving knowledge of our Lord and Saviour Jesus Christ; that if we wantonly despise the spiritual privileges we have enjoyed within it, instead of thankfully and reverently using them, where God has appointed us our place, we may well expect that He will, in His anger, take them from us; and that, if we will indulge a morbid yearning after an earthly visible centre of union, while we have the Lord Jesus Christ as our spiritual head, ever living to dispense to us from above the rich blessings of His Covenant of Grace, we may be provoking the Lord of Hosts to punish us, as he did the Israelites of old, by giving us up to our hearts and lusts, and letting us follow our own imaginations."

"The lamented fall of our brethren will likewise teach us the danger of tampering with practices which may seem to us innocent and even edifying; but of which history and experience have so forcibly proved to us the peril, and which the Church of England has either expressly reprobated or tacitly discountenanced. For my own part I confess that I feel little temptation to despondency or discouragement, when I look to the many signal marks of God's providential care vouchsafed to our Church, to the truth and purity of the doctrines she teaches, and to the many evidences of spiritual life within her, among which I would thankfully acknowledge the assurance given me by such a body as yourselves, of your anxiety to devote yourselves more earnestly than ever to the duties of your sacred calling in the Church whose vows are upon you. Let us only hold fast her doctrines of primitive authority—let us but carry out, in the spirit of fidelity, her recognised teaching as embodied in that definite expression of Gospel truth set forth in her Liturgy, Articles, and Homilies, remembering that in subordination to the enlightenment of the Spirit of God, we have accepted these as our interpreters of His Holy Word, and we may humbly believe that we shall be safe ourselves, and likewise, through Grace, save them who hear us."

The ARCHBISHOP OF CANTERBURY in a Charge delivered in 1841, distinctly says:—

"In the celebration of Divine Service, the introduction of *novelties* is much to be deprecated, and even the *revival of usages*, which, having grown obsolete, have the appearance of *novelties* to the ignorant, may occasion dissatisfaction, controversy and dispute."

From a book of Sermons published in London, A. D., 1728, under the patronage of the LORD BISHOP OF LONDON—the following extracts are taken:—

"The ornaments of the Altar or Holy Table, and the vessels to be used at the ministration, are such as decency and the dignity of this christian

sacrifice requires.—According to the ancient practice of the Church, the table is to have a *fair white linen cloth* upon it; than which nothing can be more *decent*, nothing freer from exception.

"We do not deck it with *gorgeous* and *gaudy* furniture, such as may serve to delight the wandering eyes of the vulgar, to please them with the gay pomp, and turn aside their minds from better contemplations, more befitting the place and presence they are in, and the duty they come thither to perform; neither do we hold *images* or *relics* to be any ways besetting that Holy place, (or indeed any part of these sacred buildings erected to the honour of God) when they are set up to encourage *superstition*, and are apt to lead men into *idolatry*."

The present and lately adopted practice of dispensing with the *fair white cloth*, which formerly was won't to be laid over the Communion Table, and of exposing to the *wandering gaze*, *gorgeous* and *gaudy* vessels during the performance of Divine Service, would indeed seem as inconsistent with the preceding extracts, as it most assuredly is offensive to the feelings of a great majority of the members of the Church, to whom such a course is entirely new.—The same Book in treating of *alms* and *oblations* also states:

"In this prayer the Priest solemnly offers to God the *devotions* of the people, and humbly begs of him to accept their *alms* and *oblations*:—those *alms* which, whilst the sentences were reading, have been collected for the use of the poor, and are therefore with great propriety offered unto God who is pleased with such sacrifice;—those *oblations* of bread and wine, which are to be used in this holy sacrament, and ought therefore to be humbly dedicated to God, with a petition for his acceptance of them—that the word *oblation* refers to the bread and wine appears from hence; that this word and the *rubric* immediately preceding, relating to the placing the bread and wine on the table, where both inserted at the same time, at the last review in 1661."

The following extract from the "Newfoundland Herald" of Dec. 17, 1845, exhibits a warning to all who feel an interest in the reformed Church of England:—

"While in London he had visited that beautiful and immense pile of buildings, the Centenary Hall. It was a stupendous sight, exceeding all expectation. He had attended a missionary meeting within its walls, and never should he forget the deep feeling that had been excited by the reading of a letter from a pious and highly respectable clergyman, residing in the West Indies, and belonging to the Established Church. He (the clergyman referred to) had stated that his parishioners had recently built a new Church, and that upon his application to his Bishop (who was what in England was termed a Puseyite—that is, one who regarded forms and ceremonies as the essence of Religion) to have it consecrated, the Bishop refused, unless certain alterations were effected in its internal arrangements. To this suggestion the Pastor and his congregation strongly objected, and things ultimately attained to such a height, that the clergyman with the whole of his people voluntarily placed themselves under the spiritual direction of the Wesleyan conference: so that this large, respectable and influential people were now numbered with the society which he (Mr. B.) had the honour to belong."

The Parishes of St. Sidwell and St. James, Exeter, at a meeting convened by their Wardens, passed the following Resolutions, viz:—

"That this meeting now views the use of the Surplice in the Pulpit as a matter of deep importance, admitted as it is on all hands, to be the sign of a party in the Church, whose doctrines and proceedings, we are of opinion are calculated to undermine and destroy the Protestant Church as by law established; that it has already caused many to decline attending Divine Service, the empty state of our Church fully proves; and its continuance will be followed by evils which will be deplored when it will be too late to remedy the mischief produced;

"That this meeting for the reason above stated, earnestly and respectfully request that their ministers will discontinue the use of the Surplice in the Pulpit, and also that the service of the Church in all its parts may be conducted in the manner it was performed before any of the recent changes were introduced, by which means unity and peace may be again restored."

The above are not a *tithe* of the resolutions which, the conduct of the Bishops of London and Exeter called forth from their excited Dioceses, but they will serve to show how these innovations were first met, and subsequently put down.

The BISHOP OF EXETER who had previously laid his positive injunctions upon his Clergy to adopt the Offertory and Surplice; on the 28th Dec. 1844, thus writes in answer to some resolutions from Redmoth:—

"On the Surplice, no difficulty remains, I have withdrawn that portion of my order." "On the Offertory, I leave it to my Clergy to exercise their own discretion."

The BISHOP OF LONDON, in reference to certain obnoxious forms introduced into the services at the Parish Church of St. Leonards, Shoreditch, amongst other things, says:—

"I have recommended the Clergy in many cases, to discontinue the use of the Surplice in the Pulpit, if they found that it gave offence to their congregations; but I do not think that I have authority to prohibit it."

The following extracts from the "London Times" will more fully explain the nature of these obnoxious forms:—

"We had really thought that we had almost done with the schism that had sprung up in the Church through the perverseness of some of the clergy, and what we cannot help designating, notwithstanding the sound of names, the ignorant wantonness of power in (we rejoice to say, only) two of the Bishops. The proceedings at St. Leonard's, Shoreditch, have convinced us of our error. A deputation, consisting of the official persons of the parish, the senior Churchwarden, the vestry clerk, and other ratepayers, had presented a memorial to the Bishop of London complaining of the changes—every one knows of what character, certainly approaching to, and in various instances terminating in Popery—which had been introduced into our excellent Church service, by Mr. Evans, the Vicar, we suppose, and his curate, Mr. Daniels. To counteract the effect of this memorial, certain other, we presume, self-delegated persons, and who had not, as they might have done, shown themselves publicly and announced their dissent at the vestry, presented themselves surreptitiously to the Bishop, denying many of the allegations of the official memorial. This, therefore, is a matter of simple truth or falsehood: which party, we ask, the Churchwardens with the vestry clerk, or their self-delegated opponents, are liars? The latter have asserted to the Bishop, and he, we think, erroneously, has fathered, or adopted, their assertion, that the memorialists are many of them Dissenters, who can

have no just ground of complaint, nor any right to interfere in the matter.' The memorialists challenge the Bishop and his informers to the proof of this allegation; asserting, on the contrary that 'out of FIFTY names subscribed to the memorial, there were not more than SEVEN who were not regular attendants at the Parish Church before the alterations in the service.' Who speaks truth, we repeat, and who falsehood, on this vital point? Again, the memorialists assert, what we must call with them 'the appalling fact,' that 'out of a population of 100,000, and with seats for 1,250 poor, the 'sacred edifice was nearly deserted.' Their opponents, in reply to this, have only the hardihood to state, that they have counted between 400 and 500, which is virtually acknowledging the fact. Again, the memorialists assert that the assistant-curate, Daniells, crouches and bows to the Communion-table, as, in truth, we see Popish Priests do to their altars and the Host. Evans, the Vicar, says he has never observed him so doing, and in all these cases the Bishop appears to have adopted the assertions of the self-deputed band in preference to the allegations of the memorialists, carried in the public vestry, and presented by the official persons, the Churchwardens and the Vestry clerk. We, have, therefore, now to do with the Bishop himself, whose answer to the parish we shall soon shew to be full of ignorance and mistakes. But first let us tell him, that even if he could appease that party whom he originally sanctioned in their errors by his foolish charge, and who are now ready to tear him to pieces, because, as they say, 'he has deserted them,' such shuffling would be unworthy of him. But the truth is, he cannot so appease them; he had better at once, therefore, as he should have done long ago, openly confess and regret his error. Now, as to his answer, much has been said about the

"The chanting of the Psalms is to be given up. But what wretched creatures are they who attempted to introduce that chanting in Parish Churches; and thus—in violation of the Rubric, which enjoins again, and again, and again, that there 'the Psalter shall be read through once every month'—thus deprive the congregation of their portion of the sacred service! We are to be listeners only, as the Papists are! The order how the Psalter is appointed to be read! Where does the Bishop find, in opposition to this valuable injunction, that 'the reading or chanting is left to the choice of the officiating minister?'"

"To vitiate, however, the good to be derived from this return to the usual service, Mr. Evans 'means to introduce a portion of the new version of the Psalms after the third collect.' Does he? Then we hope he will be hooted out of the Church immediately. Whence does he learn this change? Not from the Rubric certainly; which says, 'in choirs and places where they sing'—that is, not in Parish Churches, but in Cathedrals and places where erewhile monks unhappily chanted to each other in responsive strains. Then followed—what?—a portion of the new version? No. But the anthem;—that composition which was still allowed in papal worship; and in Cathedrals, we believe, it is still practised.

"The Bishop says, 'he has not the authority to command the use of the gown in preaching.' An act of convocation has enjoined strictly that the surplice be only worn at prayers and the sacraments. If the Bishop, therefore, have not the authority, the parish and its officers have. Let them assert it.

In No. 5 of his letter, the Bishop says—

"With respect to the reading of the Offertory sentences, and the prayer for the Church Militant, I consider that, as the Rubrical directions are clear, I have no authority to require any Clergyman not to observe them: the utmost that I can do is to forbear from interfering to enforce such observance in any case where a clergyman may think that he is not bound to it."

"Our answer to this is, that both Rubric and practice—traditional, unbroken practice—are clearly against his Lordship. As there has been a good deal said upon this topic, we shall also bestow a few more words upon it. We beg leave to ask the Bishop if he ever consecrated a Church, and if he ever read the law upon that ceremony in Bona's great and justly

celebrated work? If he has not done the latter, it is time he should. We recommend it to him; and he will there see the whole law and practice of our Church laid down with an authority which he dares not dispute, and which it is the duty of all Churchwardens and parishes to enforce:—
‘THE SERMON.—The sermon ended, and all who do not receive the Holy Communion returned’ (to their homes,) **‘AND THE DOORS SHUT,** the Bishop proceeds ‘to the Communion service; and he and the Clergy having made their oblations’ (as now at the Communion service,) ‘the Churchwardens collect the offerings of the rest of the congregation!’ ‘After the communion, and before the final blessing,’ in the service of consecration only, intervene a short prayer, adapted exclusively to that service, and then follows the final blessing. Can anything be clearer? What do the embeciles mean by their Offertory sentences and Church Militant prayer? There never was a period in which they were not, as above, a part and portion of the communion service; and if there be a sentence in the Prayer-book-Rubric that seems to favour a contrary opinion, the apparent discordance is easily explained by the fact, that this Rubric is only applicable to cases in which there was no sermon or communion, as on saints’ days and festivals.

“We shall pursue this subject no further to-day; but shall conclude with an earnest entreaty to all real Churchmen and parochial officers, to resist and positively to obstruct and prevent all and every change even of the least character in their several Churches. Great evils, we all know, spring from small beginnings; it was from changes similar to these which we and all true Churchmen deprecate that the errors of the Church of Rome first sprang. Thitherward also tend the proposed alterations. RIDLEY and LATIMER would have resisted them to ‘the death.’ It is through these wicket gates that the POPE invites us to unite ourselves with him. And the fact now is, we warn our countrymen, that if every Bishop enjoined the changes, and every Parish Priest cordially obeyed and practised them, our Parish Churches would soon be in the possession of the descendants of that class of men who had them during the Protectorate, and our present parochial Clergy begging their bread in the Protestant regions of Germany.”

“It appears that for three or four years past several young Clergymen, supposed to be imbued with what are termed the Oxford Tractarian doctrines, and influenced by mistaken, but no doubt conscientious motives, have endeavoured by degrees to carry out several obsolete orders of the Rubric. This has been particularly the case at the Churches of St. Pancras, St. Sidwell, and St. James, in Exeter; at Helston, in Cornwall, and several other places in the Diocese. These changes in the long-accustomed forms of worship, though at first quietly born with, as they increased became obnoxious to the Laity, and excited much attention. These Clergymen, persisting in these revived usages (which may be briefly described to be the collection of the Offertory, the wearing of the Surplice whilst preaching, and bowings and turnings to the altar, the baptism of infants during divine service, and the Churching of women at the altar,) gradually arrived at acrimonious conflict with their congregations. Some of these young Clergymen, with much more zeal than discretion, carried matters to such extremes that the Bishop of the Diocese was appealed to; and in the case of the Rev. Mr. Blunt, of Helston (who, amongst other things refused to administer the sacrament to a sick Roman Catholic soldier, unless he were first baptised by him, and who appointed the altar as the place for the churching of women, and insisted on churching a poor woman there,) the Bishop gave his approval of the course generally pursued by that gentleman. Soon after the Bishop gave his license to Dr. Pusey to preach at Ilfracombe, in this Diocese, at the request of the incumbent, who wished to avail himself of Dr. Pusey’s occasional assistance, Dr. Pusey being then under sentence of suspension from the duties of his own parish by the University of Oxford. This immediately created a strong feeling among the Laity, already jealous of the former decisions and published opinions of the Bishop, that the Right Rev. prelate favoured the doctrines put forward by Dr. Pusey, which they looked upon as the innovations of Popery.

"This bias, or supposed bias, of the Bishop being discovered, young clergymen without preferences, but with hope to sustain them, were not wanting to uphold the objectionable innovations in defiance of the increasing repugnance to them of their congregations. This is not, perhaps, to be wondered at, and is no uncharitable suggestion. It is a remarkable fact that almost without exception the older clergy—men with whom worldly hope is not so powerful an ingredient—have discountenanced these innovations as unwise, because offensive to their congregations, and calculated to produce discord and schism in the Church. The converse of this proposition is equally true, that almost without exception the younger Clergy, unestablished in life, are the only strenuous supporters of the changes introduced, though there cannot be a doubt that many of them are actuated by higher and more pure and conscientious motives. We, therefore, gradually see the younger clergy, supported by the Bishop of the Diocese, reintroducing obsolete customs which the laity dislike; and the older clergy refusing to change the accustomed modes of worship, and to place themselves at issue with their congregations. At this juncture the Bishop issued a pastoral letter, enjoining 'uniformity' in the mode of worship in his Diocese, by requiring the older and by far the great majority of the clergy to conform to the customs introduced by the very small minority of young clergymen, 'failing in nothing.' The Bishop previously to his issuing this order consulted the Canons and heads of the Chapter; and Archdeacons Stephens, and Barnes, Canons Bull and Rogers, Chancellor Martin, and the heads of the Chapter generally, were strongly opposed to this order. Dr. Bull and Mr. Martin not only resisted it, but entered a written protest against it. The Bishop thereupon assembled a General Chapter, including a great number of young Prebendaries who have received their preferments from his Lordship; and from his influence over them, the General Chapter concurred in the order. The heads of the Chapter did not disguise their hostility to this measure, and a letter signed 'A Prebendary' appeared in *Woolmer's Gazette*, which has been generally attributed to the Bishop, accusing Dr. Bull and others of a breach of faith in divulging the opinion of the Chapter, when summoned as the Bishop's Council; and also of inconsistency in having at first admitted the necessity of the order, and afterwards objected to it on the ground of inexpediency. Dr. Bull has defended himself against these charges in a long correspondence with the Bishop, in which he declares that he assented to the doctrines that 'uniformity' was desirable; but that from first to last he protested against this mode of obtaining it, and the impossibility of its success. Thus at length the controversy arrived at a crisis. The 20 Parishes of Exeter, without exception, have held Vestry meetings, and passed Resolutions condemning the order of the Bishop, objecting to the innovations, and thanking Dr. Bull and others for the resistance made by them to their adoption. In addition to these Parish meetings, similar meetings have been held at Devonport, Plymouth, Southmolton Tiverton, East Teignmouth, Newton Abbot, Torquay, Oakhampton, and several other places; at all of which resolutions have been passed, condemning, in strong terms, the changes which have been attempted to be introduced, and many of them advising memorials to the Queen, as the temporal head of the Church, to put a stop to them. The objections of the Laity appear to be—first, simply a dislike of change; secondly, a strong repugnance to what they conceive to be the introduction of Popish ceremonies; thirdly, a determined feeling of resistance to what they imagine to be an aggressive attempt at Priestly domination, to which they will not submit; fourthly, a dislike to the Offertory collection, because it is a tax, and because they had rather be the dispensers of their own alms, to the extent that they can afford, whilst they repel with indignation the charge of being influenced by 'selfishness or worldly-mindedness'; and lastly a determined objection to the use of the Surplice by the Clergy whilst preaching, because, though an 'indifferent matter,' it is viewed as a party badge, behind which are to be found all the other objectionable innovations.

As instances of these various feelings, it may be satisfactory to quote some of the resolutions which have been passed at the various meetings:—

At a Meeting at Clisthydon, on the 26th of December, the Churchwarden in the Chair, one of the Resolutions, amongst several others for carrying out the above objection, was :—

"That this meeting feels certain the time for cramming new-fangled forms and ideas in writers of religion down men's throats, is gone by for ever, and that its best thanks are due to those dignitaries of the Church who have so strenuously opposed them."

At Tiverton, on the 26th of December, at a Vestry Meeting, the Churchwarden in the Chair, amongst other Resolutions, the following were passed :—

"That this meeting considers the alleged necessity for interference by the Bishop to enforce strict uniformity, has arisen from his Lordship in his former charges, having countenanced and supported the introduction or revival of obsolete and objectionable practices by a Popish party in the Church, and from the sanction given to the same party by the license or allowance of its chief leader, to preach in this Diocese, whilst under legal suspension from so doing in the University of Oxford, of which he was, and is still a member.

"That the changes attempted to be introduced, are opposed to the sense and wants of the country, as evinced by the growing usage and experience of a very long period; that if changes or modifications are to be made in any part of the Liturgy, or the mode of celebrating Divine service, they should be of a nature to conciliate and bring back to the Established Church some of the large classes of Protestant Dissenters who have from conscientious motives left it, and not such changes as will, if enforced, induce others to separate from it on the same grounds, and thus further weaken the Establishment in the affections of the country."

At Newton Abbot the following Resolution, amongst others was agreed to at a Public Meeting on the 24th of December :—

"That the Bishop of this Diocese having, in answer to a petition addressed to him by certain Parishes, in the City of Exeter, and with a full knowledge of the fearful results that must issue from his continuing to require obedience to the injunctions of his pastoral letter, stated in effect, his determination not to regard the feelings of the Laity, this meeting resolves at once to petition Her Most Gracious Majesty the Queen, as temporal head of the Church, and defender of the Protestant faith, that she will be pleased in her wisdom to direct such measures as will arrest the spirit of innovation, now so unhappily prevalent, which deprives the Protestant Church of the support of the Laity, and endangers not only the principles of Protestantism, but the stability of the Throne itself."

At a Vestry Meeting of the Parishioners of Charles, Plymouth, the Churchwarden in the Chair, held on the 19th of December, it was amongst other things resolved—

"That this meeting most emphatically declares that, should the Bishop persevere and succeed in his object, the most ready means by which the Parishioners can testify their dislike and determination to resist, will be to retire from any Church in which the innovations may be attempted; and seek to carry on the Church service in unconsecrated buildings until the Bishop shall remove the offensive mandate and restore peace. The parishioners also proclaim their firm attachments to the Church, and their determination to resist, by every means in their power, the present and every other innovation, whether introduced under the pretence of law, which if

it ever existed, has become obsolete, or under the more questionable authority of ostentatious prelates of a by-gone age."

At a Vestry Meeting of the Parishioners of St. Pancras, Exeter, on the 21st December, Mr. Pitt, Warden, in the Chair, it was, amongst other things, Resolved—

"That the collection of the Offertory, though formerly very desirable as affording the charitable an opportunity of relieving the wants of their poorer brethren, has been rendered quite unnecessary by the legal provision for the maintenance of the poor, which has been effected by various statutes. And that this meeting indignantly repudiates the imputation which the Lord Bishop of this Diocese has cast upon the great body of the Laity, by attributing their opposition to the Offertory collection, to 'prejudice, selfishness, or worldly-mindedness.'"

"That this meeting deeply laments the consequences of those changes in the form of service which have been for some months past adopted in this parish; for whereas, previous to such changes the Church was found insufficient for the accommodation of the numbers who thronged it, it is now almost deserted."

At a meeting of the Parishioners of East Teignmouth, on the 19th of December, Mr. E. Croydon, the Warden, in the Chair, amongst other Resolutions similar to the foregoing, it was—

"Resolved,—That this meeting protests against the use of the Surplice in preaching, as an innovation upon the custom and usage from time immemorial in the Parish Church of East Teignmouth; and although not of vital importance in itself, as admitted by the Lord Bishop, yet, nevertheless, it may lead the way to the revival of forms and ceremonies in the Church services, the tendency of which this meeting looks forward to with dread and alarm."

Thus widely spread, for the causes above stated, is the unhappy division which exists.

The Rev. V. F. Vyvyan, of Withiel Rectory, has published a letter in "Woolmer's Gazette," from which I extract some passages completely embodying the tone and feeling of the great bulk of moderate men of all parties. He says:—

"When alterations are made in the services of the sanctuary, contrary to the custom of the past and present generation, the revival of them originates many sources of difference; and a pertinacity in the Clergy, in carrying them out in spite of the remonstrances of their flocks must widen, as they have done already, the breaches of the Church, and spread dissatisfaction everywhere; for although these obsolete additions may be lawful, yet this does not prove that they are expedient, and what in one age might have been done with safety, cannot be done with safety in the lapses of many generations. The judgments already given on isolated cases have placed the Bishops and some of their Clergy in opposition to many zealous, pious, and conscientious members of their flocks, and have not allayed any angry feelings, but increased them tenfold, and prepared the mind for greater alienation from the Church."

"Something must be done different from what has been done to quiet the public mind; no private individual authority, whether it be that of the most respected Bishop, nor any single Clergyman, can effect uniformity."

"* * * Something must be done, and done immediately, to gain uniformity, and such an uniformity in the mode of ministering the ceremonies of Divine worship, which would not jar with the accustomed notions which

the majority of Church members have received from their forefathers. But for this uniformity to be acceptable to the whole body of Clergy and people, it must come from an authority beyond which there is no controul, which would commend itself to the reasonable mind, good sense and enlightened conscience of every sincere lover of Church and State.

"There is no legitimate source left us, to which we can with safety look for the welfare of the Church—none which will afford us an haven where the vessel of our holy religion may rest from the boisterous ocean of individual and conflicting opinions without;—no source, I say, is left us but to look to the reverend bench of Bishops assembled for this express purpose by Royal authority, so that they may take into serious consideration the best and most peaceable means of restoring tranquility to the Church. Gladly, then, shall we all—yea, we ought all to obey their godly admonitions, seconded, as they then will be, by our Sovereign herself.

"They can do collectively, by Royal authority, what cannot be effected by any single Diocesan, however he may seek for uniformity, by adherence to the strict letter of the Rubric."

"With this quotation I must close the outline of the controversy for the present, briefly stating that, great as the fermentation and division appears to be in Devonshire, in Cornwall, in the neighbourhood of Helston, it is still greater; several ill-judged acts of the Rev. Mr. Blunt, with regard to the burial of Dissenters, having greatly exasperated that body (which in Cornwall is very numerous) against the Church, whilst the offensive innovations introduced by him have created division in the Church itself, and have driven many of its members into the ranks of Dissent.

"On the other hand, it can scarcely be said that there is any party. Many, from conscientious scruples, though condemning these innovations, yet think that authority ought to be supported, and held themselves aloof. But few indeed are those who stand forward in defence of the obnoxious changes, and of the Bishop's order supporting them. All the meetings which have been hitherto held have been marked by a firm yet respectful demeanour towards the Clergy and the Bishop."

A similar occurrence having very lately taken place in one of the Parishes of this Province—the following extract from the Pamphlet of the Right Hon. Sir Herbert Jenner, in the case of *MASTIN vs. the Rev. Mr. Ascorr*, for refusing to bury an infant baptized by a Wesleyan Minister; tried in the Archdeacon's Court of Canterbury A. D. 1841—it is thought may not unappropriately be introduced, to set at rest a question, rife with uncalculable injury to our Church. Mr. MASTIN who prosecuted in this suit was a Methodist, as were also the parents of the infant. His Honor having first decided that MASTIN, although a Methodist, had a right to prosecute and having ably, and at length reviewed all the authorities produced on both sides by most eminent Counsel, amongst other things says:—

"This, therefore, is beyond all doubt, that up to 1712 the opinion of the Church of England was, that lay baptism was valid—that it was not to be repeated—and that a person who had been baptized by a layman was not a person unbaptized; and up to this time there had been no notion that a person so baptized was not entitled to the rites of Christian burial.

"Now, I say, that at this time it is quite clear that the opinion of the Church was, that lay baptism was valid. I do not say, nor am I called upon to say, whether in my opinion that which was maintained by all the Bishops present at Lambeth in 1712 is well founded, or not. Whether baptism administered by laymen is abstractedly good and valid according to the intention of the Divine founder of the sacrament, or not, is not the question for me. The question for me to determine is, what has the Church

of England said upon the subject? Nothing can be more clear, from the whole history of the Church, from its very early ages, or at least, from the time when St. Augustine flourished in the fourth and fifth centuries, down to the time of the Reformation, and from that time down to the year 1712, than that the baptism of persons who were baptized according to the proper form by any person other than a lawful minister was considered to be a valid and sufficient baptism; and if it was valid and sufficient at that time, it is equally valid and sufficient now; for no alteration whatever has taken place in the Rubric since that time. Nothing can be more clear than the view which the Church of England has taken upon the subject.

"The different authorities, from the time of Tertullian down to the time of the Reformation, and the acts of the Church afterwards, to which most of these writers refer, necessarily lead to the conclusion, that, though lay baptism itself is irregular, the Church of England has always held it to be good and valid baptism and by no means to be repeated.

"Then it seems to me upon the whole of this case, that the law of the Church is beyond all doubt that a child baptized by a layman is validly baptized. It has not been shown to my satisfaction that a Wesleyan minister is a schismatic or a heretic, and therefore it is unnecessary to inquire whether heretical or schismatical baptisms are or are not valid. There were many disputes in the early ages of the Church as to schismatical and heretical baptism, and there are passages to be found in the canon law entering into discussions as to whether baptisms administered by schismatics or heretics ought to be repeated or not. The general opinion, I think, is, that they ought not to be repeated, provided the proper form was observed, for that was considered the essential point in the cases.

"Therefore, in the view which I have taken, to my mind at least, it is clear, that the law calls upon me to pronounce that the articles admitted in this case have been proved; that the party promoting the office of the judge has established, that Mr. Escott, the minister and incumbent of the Parish of Gedney, being duly informed, and having due notice of the death of the child, and due notice of the funeral, and being also duly informed that the child had been baptized by a Dissenting minister, refused to perform the office for the interment of the dead over the body of that child; and that Mr. Escott has failed in establishing, to my satisfaction at least, that the Church does not consider a child baptized by an undordained minister, by a minister of the Wesleyan body who has no authority to baptize either from the Church, or from the body to which he belongs (though they could confer upon him no authority which the Church would acknowledge, beyond that of a layman,) is not validly baptized; and consequently has failed to establish, to my satisfaction at least, that the child in this case was unbaptized according to the doctrine of the Church of England, and according to the meaning of the Rubric prefixed to the order for the burial of the dead."

The sentence of the Court was that Mr. Escott should be suspended for 3 months, and pay costs.—From this judgment an appeal was brought before the judicial committee of the Privy Council, where the judgement was affirmed with costs.

This case being of a class properly belonging to the Diocesan Court, and not within the original, but appellate jurisdiction of the Arches Court, was, by letters of request from the Chancellor of the Diocese of Lincoln, tried in the latter Court, with the view of having it finally determined as it was; in the Court of ultimate appeal.

In regard to the much argued doctrine of Tradition, Church authority

and Clericalist domination, the following extract from a work of the present Archbishop of Dublin, may be read with advantage:—

"'Tradition' and 'Church interpretation' are made, according to this system, subordinate to, and dependent on Scripture, much in the same way that some parasite plants are dependent on the trees that support them. The parasite at first clings to, and roots on the tree, which it gradually overgrows with its own foliage; till by little and little, it weakens and completely smothers it."

And it may be added that the insidious character of this system is still further increased, if the principle be laid down, without following it out, at once, into all the most revolting consequences that may follow; and that have followed, from its adoption. For by this means a contrast is drawn between the most extravagant, and a far more moderate system of falsehood and superstition; and it is insinuated that this favourable contrast is the result of the one being built on 'co-ordinate' and the other on 'subordinate' Tradition; the real difference being only that every usurped and arbitrary power, is usually exercised with comparative leniency at first, till it has been well established. Let but the principle which is common to both systems be established; and the one may be easily made to answer all the purposes of the other.

"And all this time the advocates of this authoritative Tradition may loudly proclaim that they require no assent to any thing but what 'may be proved by Scripture'; that is, proved to them; and which, on the ground of their conviction, must be implicitly received by every man. It is most important,—when the expression is used of 'referring to Scripture as the infallible standard,' and requiring assent to such points of faith only as can be thence proved, to settle clearly, in the outset, the important question, 'proved to whom?' If any man or body of men refer us to Scripture, as the sole authoritative standard, meaning that we are not to be called on to believe any thing as a necessary point of faith, on their word, but only on our own conviction that it is scriptural, then they place our faith on the basis, not of human authority, but of divine. But if they call on us, a point of conscience, to receive whatever is proved to their satisfaction from Scripture, even though it may appear to us unscriptural, then, instead of releasing us from the usurped authority of Man taking the place of God, they are placing on us two burdens instead of one. 'You require us,' we might reply, 'to believe, first, that whatever you teach is true; and secondly, to believe also, that it is a truth contained in Scripture; and we are to take your word for both.'"

"But as there are some persons who are too ready to separate from any religious community on slight grounds, or even through mere caprice, to 'hurl up to themselves teachers, having itching ears,' it has been thought,—or at least maintained,—that the only way of affording complete satisfaction and repose to the scrupulous, and of repressing schism, is to uphold, under the title of 'Church principles,' the doctrine that no one is a member of Christ's Church, and an heir of the covenanted Gospel promises, who is not under a Ministry ordained by Bishops descended in an unbroken chain from the Apostles."

"Now what is the degree of satisfactory assurance that is thus afforded to the scrupulous consciences of any members of an Episcopal Church? If a man consider it as highly probable that the particular Minister at whose hands he receives the sacred Ordinances is really thus apostolically descended, this is the very utmost point to which he can, with any semblance of reason, attain; and the more he reflects and inquires, the more cause for hesitation he will find. There is not a Minister in all Christendom who is able to trace up with any approach to certainty his own spiritual pedigree. The sacramental virtue (for such it is, that is implied,—whether the term be used or not in the principle I have been speaking of) dependent on the imposition of hands, with a due observance of apostolical usages,

by a Bishop, himself duly consecrated, after having been in like manner baptized into the Church, and ordained Deacon and Priest,—this sacramental virtue, if a single link of the chain be faulty, must, on the above principles, be utterly nullified ever after, in respect of all the links that hang on that one. For if a Bishop has not been duly consecrated, or had not been, previously, rightly ordained, his Ordinations are null; and so are the ministrations of those ordained by him; and their Ordination of others; (supposing any of the persons ordained by him to attain to the Episcopal office) and so on, without end. The poisonous taint of informality, if it once crept in undetected, will spread the infection of nullity to an indefinite and irremediable extent.

"And who can undertake to pronounce that during that long period usually designated as the Dark Ages, no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrine and of practice, and of gross superstitions, that crept in, during those ages, we find recorded descriptions not only of the profound ignorance and profligacy of life, of many of the Clergy, but also of the grossest irregularities in respect of discipline and form. We read of Bishops consecrated when mere children;—of men officiating who barely knew their letters,—of Prelates expelled, and others put into their places, by violence;—of illiterate and profligate laymen, and habitual drunkards, admitted to Holy Orders; and in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the Apostle enjoins. It is inconceivable that any one even moderately acquainted with history, can feel a certainty, or any approach to certainty, that, amidst all this confusion and corruption, every requisite form was, in every instance, strictly adhered to, by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among which they lived; and that no one not duly consecrated or ordained was admitted to sacred offices.

"Even in latter and more civilized and enlightened times, the probability of an irregularity, though very greatly diminished, is yet diminished only, and not absolutely destroyed. Even in the memory of persons living, there existed a Bishop concerning whom there was so much mystery and uncertainty prevailing as to when, where, and by whom he had been ordained, that doubts existed in the mind of many persons, whether he had ever been ordained at all. I do not say that there was good ground for the suspicion; but I speak of the fact, that it did prevail; and that the circumstances of the case were such as to make manifest the possibility of such an irregularity occurring under such circumstances.

"Now, let any one proceed on the hypothesis that there are, suppose, but a hundred links connecting any particular minister with the Apostles, and let him even suppose that not above half of this number pass through such periods as admit of any possible irregularity; and then placing at the lowest estimate the probability of defectiveness in respect of each of the remaining fifty, taken separately, let him consider what amount of probability will result from the multiplying of the whole together. The ultimate consequence must be, that any one who sincerely believes that his claim to the benefits of the Gospel-Covenant depends on his own Minister's claim to the supposed sacramental virtue of true Ordination, and this again, on perfect Apostolical Succession as above described, must be involved, in proportion as he reads, and inquires, and reflects, and reasons on the subject, in the most distressing doubt and perplexity.

"It is no wonder, therefore, that the advocates of this theory studiously disparage reasoning, deprecate all exercise of the mind in reflection, deery appeals to evidence, and lament that even the power of reading should be imparted to the People. It is not without cause that they dread and lament 'an Age of too much light,' and wish to involve religion in 'a solemn and awful gloom.' It is not without cause that, having removed the Christian's confidence from a rock, to base it on sand, they forbid all prying curiosity to examine their foundation.

"The fallacy, indeed, by which, according to the above principles, the Christian is taught to rest his own personal hopes of salvation on the individual claims to 'Apostolical succession' of the particular Minister he is placed under, is one so gross that few are thoughtless enough to be deceived by it in any case where Religion is not concerned;—where, in short, a man has not been taught to make a virtue of uninquiring, unthinking acquiescence. For the fallacy consists in confounding together the unbroken Apostolical succession of a *Christian Ministry generally*, and the same succession, in an unbroken line, of *this or that individual Minister*. The existence of such an *Order of men as Christian Ministers*, continuously from the time of the Apostles to this day, is perhaps as complete a moral certainty, as any historical fact can be; because (independently of the various incidental notices by historians, of such a class of persons) it is plain that if, at the present day, or a century ago, or ten centuries ago, a number of men had appeared in the world, professing (as our Clergy do now) to hold a recognized office in a Christian Church, to which they had been regularly appointed as successors to others, whose predecessors, in like manner, had held the same, and so on, from the time of the Apostles,—if, I say, such a pretence had been put forth by a set of men assuming an office which no one had ever heard of before,—it is plain that they would at once have been refuted and exposed. And as this will apply equally to each successive generation of Christian Ministers, till we come up to the time when the institution was confessedly new,—that is, to the time when Christian Ministers were appointed by the Apostles, who professed themselves eye-witnesses of the Resurrection, we have (as Leslie has remarked) a standing Monument, in the Christian Ministry, of the fact of that event as having been proclaimed immediately after the time when it was said to have occurred. This therefore is fairly brought forward as an evidence of its truth.

"But if each man's christian hope is made to rest on his receiving the Christian Ordinances at the hands of a Minister to whom the sacramental virtue that gives efficacy to those Ordinances has been transmitted in unbroken succession from hand to hand,—every thing must depend on *that particular Minister*: and *his* claim is by no means established from our merely establishing the uninterrupted existence of *such a class of men as Christian Ministers*. 'You teach me,' a man might say, 'that my salvation depends on the possession by *you*—the particular Pastor under whom I am placed—of a certain qualification; and when I ask for the proof that you possess it, you prove to me that it is possessed *generally*, by a certain class of persons of whom you are one, and probably by a large majority of them!' How ridiculous it would be thought, if a man laying claim to the throne of some Country should attempt to establish it without producing and proving his own pedigree, merely by showing that that Country had *always been* under hereditary royal government.

"As men are of course less likely to exercise a clear and unbiassed judgment in respect of any theory which tends especially to exalt their own persons, invest them with mysterious powers and awful dignity, the Clergy accordingly are under a peculiar temptation to lean too favourably and with too little of rigorous examination, towards a system which confers the more elevation and grandeur on *them*, in proportion as it detracts from the claims of the entire community. It is not the most flattering to them to be urged to say continually, not only in words, but by their conduct, 'We preach not ourselves, but Christ Jesus the Lord, and us, your Servant, for Jesus' sake';—to be taught that they are merely the Functionaries of the particular Church of which they are members,—that it is in that capacity only that they derive their station and power from Christ, by virtue of the sanction given by Him to Christian communities;—that their authority therefore comes direct from the society so constituted, in whose name and behalf they act, as representatives, just to that extent to which it has empowered and directed them to act. These views do indeed leave them a most awfully important and dignified office, as Servants in 'the house of God,'—(the 'Temple of the Holy Ghost,')—as Stewards (i. e. dispensers;) of divine truth to his

People, and as Messengers from Christ, (so far as they set forth his true and lively word, and duly administer his Holy Sacraments,) as having been appointed conformably to his will. But although their title is thus placed on the secure basis of a clear divine sanction given, once for all, to every regularly-appointed Minister of any Christian community constituted on Gospel principles, instead of being made to depend on a long chain, the soundness of many of whose links cannot be ascertained, yet this last week is a system more flattering to human weakness; inasmuch as it represents the Priesthood as comparatively independent of each particular Church, and derives their Church's authority rather from them, than theirs from it. And accordingly so strong is the prejudice in the minds of many persons in favour of this system, that to rest the claims of a Christian Ministry on the basis of the divinely sanctioned institution of a Christian Church, would appear to them to be making the Ministry altogether a human ordinance, though in truth, its claim to be a divine Ordinance rests on that very sanction: so completely do they lose sight of the whole character of a Church and of a Community. I remember seeing a censure passed on some one who had presumed to appoint another as a Bishop; not on the ground (which would have been a very just one) of his having no authority from any Church to make the appointment, but on the ground of his not being himself a Bishop, for how—it was urged—can a spring rise above the level of its source? how can an individual appoint another to an ecclesiastical office higher than he himself holds? How indeed,—it might have been added,—can any individual, whether Bishop or not, appoint another to any office,—high or low—unless authorized by the community to do so? For an individual to pretend to create another a King, or a Magistrate of any other description, or the humblest civil Functionary,—even though he were himself a King,—without lawful authority from the community to make such appointment, would be regarded as a most extravagant and absurd assumption. On the other hand a Community, and consequently those acting under its sanction, may appoint a man to an office higher than is possessed by any of the individuals who perform that act; as is the case, for instance in the election of a member of Parliament. And in the case of the supposed shipwrecked emigrants above adverted to, no reasonable man could doubt their right to elect one of their number as their King. But in the case of ecclesiastical Communities, many persons are found to advocate that fanciful and groundless system which goes to deprive these of all the rights which Christ's sanction of such a Community confers. For, according to this system, the sacramental virtue of Holy Orders, which is indispensable for all the Christian Ordinances and means of Grace, is inherent indefinitely in each individual, who has derived it, in no degree from any particular Community, but solely from the Bishop whose hands were laid on him; who derived his power to administer this sacrament, altogether from Consecration by another Bishop—not necessarily a member of the same particular Church, but obtaining his power again from another; and so on, up to the apostolic times. On this system the Church is made a sort of appendage to the Priesthood; not the Ministry, to the Church. A people separated from their Ministers by some incurable disagreement as to christian doctrine, even supposing these last to have occasioned it by an utter apostasy from Gospel truth,—would be left (supposing they could not obtain other ministers qualified by the same kind of transmission of sacramental virtue) totally and finally shut out from the pale of Christ's universal Church and from his 'covenantal mercies'; while the Ministers, on the contrary, though they might be prohibited by civil authority, or prevented by physical force, from exercising their functions within a particular district, would still, even though anti-christian in doctrine and life, restrain their office and dignity unimpaired,—the sacramental virtue conferred on them by Ordination, and the consequent efficacy of their acts, undiminished.

"May the members of a Church which our Reformers cleansed of so much corruption, and placed on its true basis, have the grace to profit by their example, and follow out their fundamental principles; labouring to be

apostolical 'not in mere words and names but in deed and truth;' actuated by the same spirit which was found in those great and good men, so far as they decreed what is agreeable to God's word, and to the 'pure and peaceable wisdom that is from above.' And especially may all who profess Church principles be careful to guard themselves and others against the two most prevailing errors of these days;—the two kinds of encroachments on the legitimate rights of a Church; on the one side by presumptuous and self-sufficient irregularities, and defiance of lawful authority; and by the pretensions of 'supposed Antiquity' and 'Tradition,' on the other; that they may be enabled, under the divine blessing, to carry into effect more and more fully, and to bring to completion 'all the holy desires, all the good counsels, and all the just works' of our Reformers, and of all other of our predecessors, as many as have endeavoured, in simplicity and truth, to conform to the instructions of our divine Master and his Apostles."

The LORD BISHOP OF LLANDAFF in a Charge to his clergy in 1842, admitting that they had exercised a salutary influence in turning the minds of all, Laity as well as Clergy, to a due consideration of the awful mysteries of our redemption, thus speaks of the writers of the *Tract* :—

"There is a class of publications which has attracted almost universal notice, sometimes for praise, but of late more frequently for censure and admonition, from those whose office in the Church requires them more especially to watch over the purity of our doctrine, and the due administration of our religious ordinances.—To those publications the topics to which I have just adverted naturally lead me.

"It was, therefore, with pain and sorrow, that I observed the early indication of that evil, which almost invariably attends the formation of what must be called a school, or a party, in matters of religion. The points on which they first insist are soon exhausted; and there is a tendency, unconsciously perhaps operating, to provide fresh materials, to multiply the topics of animadversion, to exaggerate their importance, to enlarge the field of action, to work upon feelings that have once been moved, and to engage them in some new direction; till at length the older lessons begin to be slighted or forgotten, although still infinitely more pregnant with instruction, and more momentous than those which have superseded them in gaining the attention of the day.

"What, for instance, can more strikingly demonstrate the danger of dwelling upon one point, however essential, till it acquires an all-absorbing power over the mind, than the case which these writings acknowledge to have occurred within their own sphere. A distinguished member has openly joined the Romish Church; and, though already an ordained and officiating priest, has submitted to be ordained anew, simply on the ground that he could not reconcile the unity of the Church, as answering to its types in the Old Testament, except by admitting the supremacy of the Papal see;—yet the prodigious enormities of that see, in doctrine, in discipline, and in profane practice, are not only denied by his former associates, they are set forth in all their extravagance and atrocity, and are even admitted to be more flagrant now than when our Church on that account renounced her authority, and practically withdrew from her communion.

"It is true, that in these tracts the falsehoods of Popery are occasionally held up undisguised for rejection, and even for abhorrence. But this, so far from being a justification of the tone in which at other times her faults are palliated and her pretensions respected, rather strikes me as carrying with it a self-condemning evidence. If she be guilty to the extent described, it is inexcusable to hold communion with her, or to court her favour.

"The more frequent performance of the daily service, and especially of

the celebration of the holy Communion, the most devout and solemn ministration, both outwardly and inwardly, of these sacred offices, the frequent explanations to our flock of their true design and meaning—these are duties which, according to the circumstances of each parish, a conscientious minister will gladly perform, and gladly increase, as opportunity shall be given and need require; carefully remembering the Apostolic rule, that in the Church all things are to be done unto edifying—that such is the design of these very services—that the most exact observance of the Rubric has no virtue in itself, and that it may be practised by those who will never impart a corresponding sense to their congregation, and may even be indirectly obtruded and magnified, as if, besides decency and solemnity, it possessed a saving merit of its own.

“And this, I fear, will be the effect on many minds if obsolete ceremonies are revived, especially such as approximate to those of Rome. For where can be the advantage of drawing us nearer than we now are in outward observances? when, too, it is universally admitted that Rome will never draw nearer to us? And when we consider how much mankind are influenced by superficial and merely conventional practices, which impart a corresponding sense to their congregation, and may even be indirectly obtruded and magnified, as if, besides decency and solemnity, it possessed a saving merit of its own.

“The rule of christian charity inculcated by St. Paul, is, not to use our liberty so as to hurt another man’s conscience. How weak mankind are apt to be in minute points connected with religion, the history of all religious disputes sufficiently proves. To men of the present day the agitation caused about matters of ceremony, even among powerful and well-informed minds, during the progress of the Reformation, is almost inconceivable; the matters in dispute being the lawfulness of clerical vestments, the use of the sign of the cross in Baptism, and of the ring in marriage, and others of the like unimportant nature, about which men not only fiercely contended, but were even ready to lay down their lives. These examples, however, are instructive on that very account; for they teach us to be tender and scrupulous in regard to the conscience of another, lest what we look upon as insignificant, or a mere ceremony, should be the means of misleading the judgment or of disturbing the faith of any member of the Church. We ought undoubtedly to make great allowance for religious prejudices, originating in early education and long use, supported too by high authority, provided they do not militate against any essential christian doctrine. When they are not positively hurtful, we may leave them to die of themselves, following the illustrious example set by St. Paul, and at length by all the Apostles, in reference to the Mosaic law. But I cannot think the same allowance due to those who have not been trained and educated in usages closely allied to the corrupt doctrines we have abjured, and which justly excite an apprehension that, if solemnly authorised, they may revive the corruption together with the kindred ceremony.

“The wisdom and charity of our Reformers, in gently weaning the public mind from their false religion, cannot be too highly commended. I know not whether a more interesting portion of that great historical lesson can be found than the changes made in the Liturgy between the first and the last years of King Edward’s reign. They illustrate the principle of which I am speaking in a remarkable manner. But the chief inference I would now draw from the example is, that to invert that order has a tendency to undo their work, and to cast a slur upon their holy memory. Many ceremonies which they retained would probably be omitted if the work was begun anew in our own time; and certainly the spirit of their proceeding is opposed to the revival of those which are fallen into disuse, merely because they once prevailed, unless a positive and edifying advantage can be shown to arise from them.

“There is, moreover, in the Tracts of which I have been speaking a tone

(I can call it by no better name) of indulgence, and even of fondness, towards the Romish Church, as if something of affection or reverence were due from us, as from a child to a parent. The use of the title Holy Mother for the Church, which is an affected phrase, not authorised by Scripture or by primitive antiquity, had got such a hold upon the world during the middle ages, that any act of disobedience was regarded as impious and unnatural. I am concerned to see the phrase again employed, even by those who tender no allegiance to Rome; for it is one of those symptoms which inadvertently betray a vestige of false opinion, lurking under an apparently amiable sentiment. Let us pray for Rome, that she may renounce her corruptions—let us hold out the right hand of fellowship to all members of her communion who are willing to join us—but let us carefully abstain from every appearance of a disposition to think lightly of her sins.

"But it is not merely our defective ORDINANCES that some of these writers censure. Even important POINTS OF FAITH are not sufficiently set forth, according to their judgement, in our Liturgy. For instance, it is said that although we recognise the communion of saints, as an article of our creed, yet 'little of it is heard among us.' This sentiment seems to be a favourite and a growing one. But if we, as compared with the Church of Rome, say little about it, is there not a cause? Is it not because we know little about it, except the general truth? And is it not from a pretended knowledge, beyond what was ever revealed 'intruding into those things which man has not been permitted to see,' that Rome has engendered that monstrous brood of superstitions relating to angels and saints, and their intercourse with man, and their tutelary influence which together with the doctrine of Purgatory, and indulgences, and relics, and shrines, has converted the simplicity of the Gospel into a religion much more resembling heathen mythology than the doctrines of Scripture? When we thus see the source of the error, and its pernicious consequences, and when the flagrant impiety, borrowed from the Roman Senate, is to this day practised called canonisation of deceased individuals, who are declared to be already in Heaven, and capable of hearing our prayers, and of interceding for us, is it not our duty to be cautious and reserved in our teaching on this point, lest we also fall into the like condemnation.

"And yet it is by no means a just complaint, that in our Church this doctrine is either untaught or little regarded. The Collect for All Saint's Day alone comprises ALL that a Romanist has any warrant from Scripture to say on this subject. In the Communion Service we join in swelling the heavenly chorus of praise and thanksgiving from the 'whole family in heaven and earth,' and in the Burial Service a most affecting acknowledgement is made of the same blessed community, with a fervent prayer that we, together with our departed brethren, may form one happy and holy fraternity in the kingdom of our Redeemer.

"There are other complaints of the insufficiency of our religious offices and formularies, scattered through these writings, to which I have neither time nor inclination now particularly to advert. But I must again declare my decided opinion, that these complaints arise more from the indulgence of a morbid feeling in religious matters—a feeling which, when supported by ability and learning and a reputation for sanctity, is highly contagious, than from any reasonable cause of dissatisfaction. As far as this frame of mind tends to correct light and careless performance of religious duty, or habitual want of devotion, or superficial acquaintance with the ordinances of our Church—as far as it promotes the study of their origin, their import and their sacred use, and to inspire a devout love and reverence for them, it may do much good, and in the instance before us it has done much good. This it is which has called forth the praise and encouragement of many, who now lament the mixture, or rather I may say the predominance of evil, which has lately manifested itself, and which, if unchecked, threatens to counteract, and even to corrupt, the good already done—to eat as doth a canker'—confounding the relative importance of things, and leading young and susceptible minds to turn away with disgust from any sober

statement of Divine truth which does not harmonise with their own visionary ideas and excited feelings.

"What the tendency of all this is, if the history of the last age has not sufficiently instructed us, the experience of the present age too plainly shows. It has ever been the policy of Rome to provide this species of allurements, adapted to minds of a devout temperament, as well as to captivate the worldly-minded and the vulgar by imposing ceremonies. All are thus alike tempted by what is to each the most attractive bait. All errors whether of credulity, superstition, or fanaticism, are not only tolerated, but if held in conjunction with her creed, are sanctioned, and are employed as means of increasing the number of her votaries, and of insuring their blind submission. The devout but inexperienced mind, thus flattered and encouraged in its favourite propensity, is easily brought to think our form of worship insufficient; and after much tormenting doubt and perplexity, seeks relief at last in that communion which not only indulges its weakness, but assures it that under her guidance and authority it cannot err; and this desperate resolution once made, there is no retreat.

"This disease of the soul, under whatever form or denomination it may be classed, is essentially the same. In a work published about the middle of the last century, entitled 'The Enthusiasm of the Methodists and Pietists Compared,' a multitude of striking parallelisms are exhibited, intended to guard the Church against the rising sect, and using the example of Popery as an acknowledged standard of error, by which the nature of the other might be illustrated, and its dangerous tendency exposed. In the present age, the order of the lesson might be inverted. Of the evils of sectarian enthusiasm we have had abundant proof: and they may now be held up as a beacon light, guarding men against an approach to that more seductive, and I may add more fatal, danger to which these rash teachers are exposing the younger members of our Church. They seem to think it enough here and there to protest against certain Popish corruptions; but they love to lead their disciples to the very confines of that treacherous ground—they encourage a taste and a liking for the prospect—they study to make its boundaries less distinct and perceptible, and they seem intent upon smoothing the way and affording facilities for passing on from our own side to the other.

"If this be not dangerous to the purity of our Church, and of the faith which has been established among us by the blood of martyrs, it is hard to say what is; and if it be reconcileable with that allegiance to which all her ministers have over and over pledged themselves, then have we cleansed our sanctuary in vain. But I entertain good hope that the reality of the danger, evidenced as it is from day to day by the fruits of this delusion, and denounced from authority by those who, far from being prejudiced against the writers, were among their earliest friends and favourers, will work that conviction which reasoning alone seldom brings to a mind warmed with fancied discoveries in religion.

"If there were merely a cessation from such discussions, time would be given for the judgment to regain its empire; and then, even giving them credit for having pointed out real defects and irregularities in our Church system, yet these, upon a calm and dispassionate consideration, would appear to be but as 'dust in the balance,' when weighed against the evils from which our Reformation delivered us, and from a return to which the Articles of our Church are provided as a perpetual security.

"If ever the bold figure, by which our Lord characterised the folly of the Pharisees, were applicable to disputes among christians, it surely is to these. 'To strain at a gnat' is but a feeble designation of some of their strictures upon certain alleged inconsistencies in our ritual or our formularies; while the palliation of Popish enormities, with which the same Tracts abound, almost forces a suspicion of the sincerity of the writers.

"But I do not charge insincerity upon them. Their characters stand too high for that imputation. It is merely that infirmity of mind to which we are all liable, when engaged and absorbed in a favourite pursuit; and is similar to certain optical illusions, which have their origin, not in the organ

of sight, but in the mind—enlarging or diminishing objects, not according to their true dimensions, but to some preconceived idea of their relative position to ourselves.”

ARCHBISHOP TILLOTSON thus writes upon the *power and authority* of the Christian Ministry:—

“Upon the miraculous gift of knowing the secrets of men's hearts, it seems to be very probable that that which is called the power of the keys did depend; I mean the power of remitting and retaining sins; for they who had the privilege of knowing men's hearts, might do this on certain grounds and were secured from mistake in the exercise of their power upon particular persons, which the priests and ministers of the Church now are not, nor can be; because they cannot see into men's hearts whether they be truly penitent, and qualified for forgiveness, or not. For I cannot easily believe but that those words of our Saviour, ‘Whose sins ye remit, they are remitted; and whose sins ye retain, they are retained,’ were intended to signify something more than a mere declaration of the promises and threatenings of the Gospel, which any man might make as well as the apostles and ministers of the Church. For that God will forgive the penitent, and that he will not pardon the sinner except he repent, is as true from any man's mouth as from an apostle's: and as to the absolution of him or that particular person, though a minister, by the skill and knowledge of his profession, is ordinarily and reasonably presumed, by virtue of his office, to be a better judge of a man's repentance than other persons are, and therefore may, with more authority and satisfaction to the penitent, declare his judgment and opinion concerning him; yet, not being able to see into his heart, he may be mistaken concerning him; and if he be, his declaring his sins to be forgiven, that is, his absolution of him, will do him no good; and, on the other hand, his refusal to absolve him, if he be truly penitent, will do him no harm.

“Protestants do not make the absolution of the priest at all necessary to the forgiveness of sins, but only convenient for the satisfaction and comfort of the truly penitent. For which reason our Church does not require a formal absolution to be given to the dying penitent, unless he himself desire it; which is a certain argument, that in the judgment of our Church the absolution of the priest is not necessary to the forgiveness and salvation of the penitent.”

Without quarrelling with the Church of Rome or her adherents, members of the Reformed Church of England in this Province, may be justly alarmed at any attempt by their own Clergy to diffuse the principles of *Tractarianism*. The rapid increase of Secession since 1841, clearly shows the tendency of this *rubrical movement* in England; and it may be here remarked, that many, if not all of those Ministers who have lately embraced the Romish faith, did at first, as indignantly repel the insinuation, that *their doctrine,--their practices, their revival of obsolete forms and display—their new born veneration for rubrical antiquity and Saint's Days* tended to Popery, as some of those now do, who are so zealous in the same cause in this Country. The pertinent remarks of the Bishops of Oxford and Llandaff, upon this “*dallying with temptation*” cannot be read with too much attention.

The *Britannia* newspaper of 21st Feb. 1846 contains the following statements:—

THE TRACTARIAN HARVEST.

The "Dublin Evening Post" says:—"We have obtained the following list from a quarter in which we have the most thorough confidence, and we believe that the reader will find it punctually correct:—

PERSONS OF NOTE WHO HAVE LATELY EMBRACED THE CATHOLIC FAITH.

MINISTERS OF THE ESTABLISHED CHURCH.

A. D. 1841 AND 1842.

A. D. Wackerbath, B. A. Dec. 2, 1841.

B. Smith, M. A., Rector of Leadenham, Lincolnshire. Dec. 15, 1842.

A. D. 1843.

G. Talbot, M. A., Vicar of Evercreech and Chesterblade, Somersetshire. June 10.

D. Parsons, M. A. July 31.

C. Seage, M. A. Oct. 12.

A. D. 1844.

T. Burton, M. A., Curate of Trinity Church, Brompton. July 13.

W. G. Penny, M. A., student of Christ Church, Oxford, perpetual Curate of Dorton and Ashendon, Bucks. Oct. 18.

A. D. 1845.

J. C. Smith, M. A. March 27.

J. M. Capes, M. A., incumbent of St. John Baptist's Church, Bridgwater. June 27.

G. Montgomery, B. A., Curate of Castlenock, county of Dublin. June 27.

W. G. Ward, M. A., fellow of Balliol College, Oxford. Sept. 3.

B. C. Bridges, B. A., Deacon. Sept. 25.

A. St. John, M. A., Christ Church College, Oxford. Oct. 2.

J. H. Newman, B. D., fellow of Oriel College, Oxford. Oct. 9.

F. S. Bowles, B. A., Deacon. Oct. 9.

R. Stanton, B. A., Deacon, Oct. 9.

J. Walker, M. A. Oct. 21.

F. R. Neve, M. A. Rector of Poole Keynes, Wilts. Oct. 27.

F. Oakley, M. A., senior fellow of Balliol College, Oxford, Prebendary of Lichfield Cathedral. Oct. 29.

C. H. Collyns, M. A., student of Christ Church College, Oxford. Oct. 29.

W. F. Wingfield, M. A. Nov. 1.

F. W. Faber, M. A., Rector of Elton, Huntingdonshire. Nov. 17.

W. Marshall, B. A., incumbent of Swallow Cliffe and Anstey, Wilts. Nov. 26.

J. M. Glenie, B. A., perpetual Curate of Mark, Somersetshire. Nov. 26.

H. G. Coop, M. A., Deacon. Nov. 26.

B. H. Birks, B. A., Curate of Arley, Northwich, Cheshire. Nov. 28.

M. W. Russell, M. A., Rector of Benesfield, Northamptonshire. Nov. 28.

R. A. Coffin, M. A., student of Christ Church College, Oxford, and Vicar of St. Mary Magdalen's Parish, Oxford. Dec. 3.

H. J. Marshall, B. A., Curate to Archdeacon R. Wilferforce. Dec. 7.

E. E. Estcourt, M. A. Dec. 19.

E. Browne. Christmas-day.

A. D. 1846.

J. S. Northcote M. A., first class litteris humanioribus, Curate of Ilfracombe, Devonshire. Jan. 17.

J. B. Morris, M. A., fellow of Exeter College, Oxford. Jan. 16.

H. Formby, M. A., Vicar of Ruarddean, Gloucestershire. Jan. 24.

G. Burder, M. A. Jan. 24."

The same list contains the names of twenty-four lay members of the Universities of Oxford and Cambridge, as also of upwards of sixty other persons of note.

Contrary to these recorded opinions of Archbishops, Bishops, and other pious men; and despite the stubborn fact of Secession from our Church, there are not wanting some who give such importance to a revival of

forms, ceremonies, dress, ecclesiastical architecture, and church decoration, as to hazard divisions and dissensions in their flocks by making those things, as it were, *essentials* in the worship of the living God.

Our Divine Master himself in reference to a dispute amongst the Jews, as to the proper *place* for worship, viz. whether at Mount Gerizim or in the beautifully adorned temple at Jerusalem—spoke these expressive words to the woman of Samaria:—

"The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father."

• • • • "But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth."

NOTE.—That part of the extract from the work of the Archbishop of Dublin, which refers to Apostolical succession, and which will, *no doubt* be considered unsound by many who are strongly opposed to Puseyism, cannot weaken his authority in those other points upon which he writes so powerfully, and so much in unison with his brethren, the English Prelates.

With the exception of the words *surplice* and *offertory* in the Bishop of Exeter's letter, none are italicised in any of the extracts, other than those so marked in the publications from which they were respectively copied.—For the authenticity of the facts recorded from the "London Times," the high and well established character of that paper will vouch.

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ERRATA.

Page 7 line 12 for	Archbishop read	Archdeacon.
" 13 " 23 "	Natural	" National.
" 21 " 50 "	obeyance	" abeyance.
" 30 " 34 "	pamphlet	" judgment.
" " " 36 "	Ascott	" Escott.
" 31 " 45 "	suspended	" suspended.
" 35 " 56 "	restrain	" retain.
" 36 " 18 "	Tract	" Tracts.
" 35 " 7 "	for last week is read last is.	